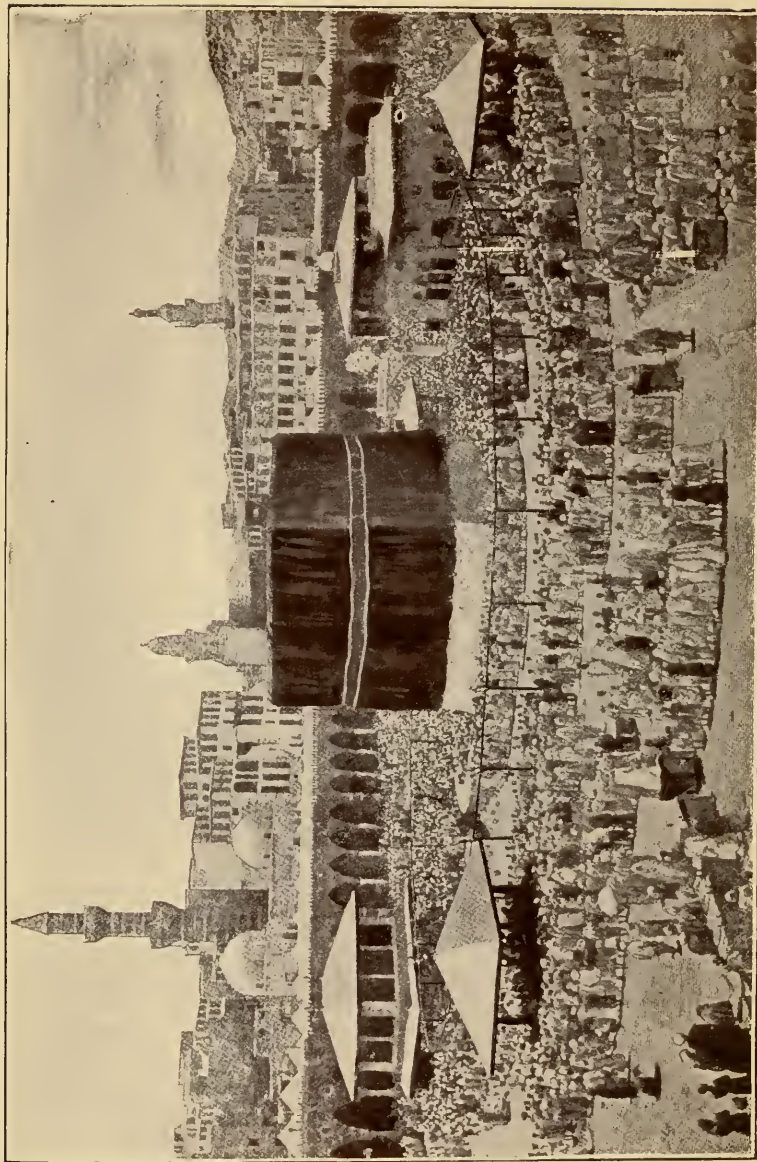




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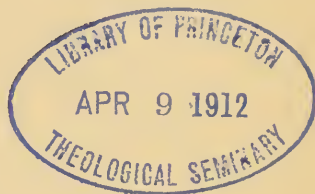
Christian and Mohammedan



PILGRIMS AROUND THE KAABA IN THE SACRED MOSQUE AT MECCA

CHRISTIAN AND MOHAMMEDAN

A Plea for Bridging
the Chasm



By ✓
GEORGE F. HERRICK
*Fifty Years Missionary of the
American Board in Turkey*



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Dedicated
to
The Student Volunteers
of
America and Great Britain

An Acknowledgment

BUT for the manifold helpfulness of the life companion God has graciously spared to me for half a century, this book as well as much earlier work could not have been undertaken. She has been at once my home maker and my golden spur.

The name of Rev. Henry Otis Dwight, LL. D., might well have accompanied my own on the title page of the book. The manuscript was submitted to his critical judgment. The final form which the material took on was largely due to his literary taste and experience.

My obligation to my esteemed colleague during many years for this faithful fraternal assistance will never be forgotten.

G. F. H.

*And I, if I be lifted up . . . will
draw all men unto myself.*

—JOHN xii. 31.

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Introductory

IN the spring of 1906 the city of Cairo, Egypt, was chosen as the place for a gathering notable in character and aim. That old city is crowded with historic relics and thrilling memories. East and West there meet but do not coalesce. Cairo is the centre of a Moslem population of ten millions.

In January, 1911, at Lucknow, one of the Moslem centres of North India, a similar but much larger gathering took place.

Missionaries from many lands met in conference on these two occasions, nearly five years apart, with a specific purpose unique in the history of modern nations.

The members of the conferences were specially qualified by study and experience to discuss the condition of Mohammedan peoples throughout the world, and their relations with Christendom and with Christians. Their aim was to secure intelligent and united effort for the evangelization of Moslems. The conference at Lucknow enlarged and emphasized the action initiated at Cairo.

Specifically the reports concerning Islam in Russia and in China and the menace of Moslem

advance in Africa were presented at Lucknow with exhaustive thoroughness, and action was taken towards the establishment of a school at Cairo where candidates for missionary work for Moslems can, by thorough study of Arabic and of Moslem literature, be specially prepared for their work.

The results of these conferences have been published, with the hope of stimulating in Christian lands a deeper interest in the welfare of the Moslem nations, as well as more fervent prayer for their enlightenment from on high.

The following is from Dr. Zwemer's "Introductory Survey" given at Lucknow and found on page 39 of "Islam and Missions."

"The changed attitude of the Church towards Islam is evident not only in the enormous increase in the output of literature on the subject, but also in the place that Islam has occupied in conferences and missionary gatherings. Since 1906 the Annual Conference of Foreign Mission Boards of the United States and Canada have appointed a committee on the Mohammedan problem, which is instructed to report annually in order to call attention to the special preparation and training needed by missionaries among Moslems and to arouse the Church and missionary societies to the needs of the unoccupied Moslem world, and the peril of Islam in certain parts of Asia and Africa.

"This Standing Committee has already done much in this direction. A special conference on the Moslem problem has been held since Cairo by the missionary societies of Germany, and at the Edinburgh Conference, Islam, although not represented by a special commission, had a larger place than at any previous world conference."

More than two hundred million of the inhabitants of the earth are Mohammedans. A peculiarity of all these peoples is that they hold themselves more or less aloof from Christians.

That the condition, moral and spiritual, of this vast number of our fellow men is unspeakably dark was the profound conviction of every member of these conferences. But followers of Jesus Christ hold in trust gifts of inestimable value and a message of richest blessing for all the world. Hence it was deeply felt that the obligation to bestow those gifts and convey that message is insistent and urgent. There is much of truth in Islam. Its theology is based on Jewish theology. There have always been Moslems who have eagerly sought after God, and who, it is reasonable to hope, have found Him.

Yet on its practical and ethical side the religion promulgated by Mohammed has always been a depressing, not an elevating moral force in the lives of those who have followed him. All close study of the Koran and of the history

of Moslem peoples only makes this fact the more evident.

Mohammedans are not our enemies ; they are our brothers. We have no war to wage on their religion, much less upon its devotees. We are not to embark on a crusade. The missionary enterprise is not for conquest. It permits no compulsion, no physical or material inducement, no domineering argumentative scheme. Its dynamic is not the imperative of duty ; it is the impelling power of high privilege. Instead of arms it calls for the fraternal hand, the sympathetic heart, the persuasive voice, the winning manner.

This was Jesus' way ; missionaries are to tread in His footsteps. What we have to do is to make men acquainted with our Elder Brother. " Go make disciples of all the nations, teaching them to observe all things whatsoever I commanded you."

Our service is, by Christlike living and teaching, to win men ; to attract them to love and trust Him whose mission to this world was to reveal to sinners the love of the holy God, their Father.

Nevertheless missionaries in a Mohammedan country have to bear in mind the fruits of the prominence given by the people to material interests. They should not forget that in a Moslem state civil and religious affairs are one and the same, in fact inseparable. Every government

officer's functions are both civil and religious. For example, the Sheikh-ul-Islam in Turkey is not an archbishop; he is the highest judicial authority for the interpretation of the *Sheriat*, or Mussulman Canon Law. But at the same time his approval is essential for the elevation or the deposition of a Sultan or the execution of a condemned murderer.

Christian powers face serious problems in their relations with Mohammedan governments, that is to say, with Islam armed. But while missionaries have to understand the peculiarities of the country in which they dwell, as messengers of Christ they must leave all political affairs outside of their sphere of action.

Missionaries who would win the confidence of Mohammedans must first learn to look with *their eyes* at Christians and Christianity, for "Christians are the world's Bible." This is not essential for those whose object is to better the material condition, only, of the people. It is essential for those who would help them educationally. It is vital for any approach to them religiously.

Unintelligent and unsympathetic efforts to force an entrance into the inner shrine of a human heart, appropriated by all the sanctities and sanctions of an ancestral religion, will meet defeat. The very offer of the glad tidings that the missionary is to convey may, in such a case, only shut and bar and seal the door against the message.

It is necessary for the missionary to glow with zeal for doing good. It is equally necessary for him to share the patience of God. Let the devotee of Islam verily "see Jesus," and with Thomas he will exclaim, "My Lord and my God." It is for the missionary to assist him to attain that vision.

Earnest desire to deepen the sympathy of missionary candidates with those to whom they go prompts these words, as well as that which we now have to say.

First of all, then, we ask, During nearly thirteen centuries, through what glass have Mohammedans looked at Christians and Christianity?

A circular containing the following questions has been sent to about one hundred and forty missionaries working among Mohammedans in Turkey, Egypt, Arabia, Persia and India. Many of those addressed either failed to reply or pleaded the excuse that their special work was for non-Mussulmans. Full and valuable replies have been received from leading missionaries in all the countries named. No surprise will be felt at the variety of this expert testimony. We offer our hearty thanks to each of these colleagues in our common work.

A List of the Questions

1. Among Moslems of your acquaintance is there any considerable number somewhat familiar with the history of Christianity?
2. Do such men distinguish between the history of Christianity and that of so-called Christian nations?
3. Do they regard the Crusades as justifiable on the ground of Christian zeal, or as enterprises of wanton aggression on the part of Europe, like Napoleon's African campaign?
4. Have you found Moslems sensitive to the moral degeneracy of Mohammed's later life?
5. Are they appreciative of the amazing moral contrast between the life of Jesus and that of Mohammed?
6. As to controversial methods, do you invite them or only accept them when challenged?
7. What, in Christian attitude and conduct, have you found to repel Moslems?
8. What have you found to win them?
9. What effect is produced upon Moslems by Modern Biblical Scholarship, when this is known to them?
10. Can converts from Islam be kept as leaven among their own peoples?
11. Is it harder to convert Moslems to Christianity than to convert heathen, and if so, why is it?
12. Are you more charitable to Moslems who are convinced of the truth of Christianity, but are unready to make open confession of their new faith, than you would be to men in Western lands, and if so, why?

We have, as far as possible, *quoted* the replies

received, under the proper topics, giving full names or initials. A full list of these correspondents is here given.

List of Correspondents

- Rev. J. R. Alexander, D. D., Am. U. P. Mission, Pres. of College for Boys, Assiout, Egypt.
- Rev. Johannes Avidaranian, Philipopolis, Dutch Orient Mission.
- Rev. W. Bader, Malabar, India, Evangelical Miss. Soc., Basel.
- Rev. H. N. Barnum, D. D., A. B. C. F. M., Harpoot, Turkey, since 1858; died in 1909.
- Rev. Lyman Bartlett, A. B. C. F. M., Cæsarea and Smyrna, 1867-1903.
- Dr. Arthur K. Bennett, M. D., Ref. Ch. Arabian Mission, Bassorah.
- Rev. T. Bomford, C. M. S. Sec'y, London. Formerly Missionary in India.
- Miss C. E. Bush, A. B. C. F. M., Harpoot, 1870-1906.
- Rev. Robert Chambers, D. D., A. B. C. F. M., Bardezag, Turkey, since 1870.
- Rev. Thomas D. Christie, D. D., A. B. C. F. M., Pres. Tarsus Institute College.
- Rev. James S. Dennis, D. D., Missionary of Presb. Ch., Beirut, Syria. Author of "Missions and Social Progress," etc.
- Rev. W. S. Dodd, M. D., A. B. C. F. M., Talas Hospital, Founder and Director; now in Konia.
- Rev. H. O. Dwight, LL. D., A. B. C. F. M., in Turkey 1871-1901; Sec'y A. B. S., New York.
- Rev. J. Enderlin, German Pioneer Mission, Sudan.

- Rev. W. A. Farnsworth, D. D., A. B. C. F. M. Fifty years Missionary at Cæsarea.
- Rev. W. Goldsack, Australian Baptist Mission, Bengal.
- Miss G. Y. Holliday, Am. Presb. Mission, Tabreez, Persia.
- Dr. F. J. Harpur, C. M. S., Nile Itineracy, Egypt.
- Dr. L. M. Henry, Am. U. P. Mission, Assiout, Egypt.
- Mrs. Helen M. Herrick, A. B. C. F. M., Constantinople.
- Rev. J. H. House, D. D., A. B. C. F. M., Salonika.
- Rev. Olaf Hoyer, Danish Ch. Mission, Arabia.
- Rev. S. M. Jordan, Am. Presb. Mission, Teheran, Persia.
- Prof. D. S. Margoliouth, Oxford, England. Author of "Life of Mohammed."
- Rev. E. M. McDowell, Am. Presb. Mission, Van.
- Rev. J. P. McNaughton, A. B. C. F. M., Smyrna.
- Rev. H. T. Perry, A. B. C. F. M., Sivas.
- Rev. H. H. Riggs, ex-Pres. Euphrates College.
- Rev. H. C. Schuler, Am. Presb. Miss., Resht, Persia.
- Rev. Ahmed Shah, C. M. S., Hannipur, India.
- Rev. J. G. Shammas, Syrian Pastor, Oorfa ; died 1909.
- Miss Corinna Shattuck, A. B. C. F. M., Oorfa ; died 1909.
- Rev. W. A. Shedd, D. D., Am. Presb. Mission, Urumiah, Persia.
- Miss M. Y. Thompson, Am. U. P. Mission, Cairo.
- Miss Elizabeth Trowbridge, A. B. C. F. M., Aintab.
- Rev. S. V. R. Trowbridge, A. B. C. F. M., Aintab.
- Rev. R. H. Weakley, C. M. S. & B. & F. B. S., Alexandria, Egypt ; died 1909.

- Rev. H. U. Weitbrecht, D.D., C. M. S., Lahore,
India.
- Rev. E. M. Wherry, D.D., Am. Presb. Mission,
Lodiana, India.
- Rev. S. G. Wilson, D.D., Am. Presb. Mission,
Tabreez, Persia.
- Rev. G. E. White, D.D., A. B. C. F. M., Marsovan.
- Dr. J. C. Young, U. F. Ch. of Scotland Mission,
Sheikh Othman.
- Rev. S. M. Zwemer, D.D., Ref. Ch. Mission,
Bahrein-Arabia. Author of "Cradle of Islam,"
etc.

PART I
The Inheritance of the Past



AN ARAB OF MECCA

I

THE SEVENTH CENTURY IN ARABIA

WE go back to the time when Islam arose in Arabia, with the explicit object of putting Arabian Christianity and Islam in contact at the very birth of the latter religion.

It concerns us to estimate rightly the degree and the quality of Mohammed's indebtedness to Christianity. When he was born Christianity had existed in Arabia for more than five centuries. At the beginning of the seventh century, certain tribes in North and in South Arabia were known as wholly or partly Christian, also the little kingdom of Hira.

"But Christian teaching was seed sown on stony ground, whose product had no power of resistance when the heat came. Christian Arabs had bishops and priests and churches and even heresies of their own ; yet we cannot to this day make out from our authorities whether the Christian Scriptures were ever rendered into the vernacular of those converts, or whether only the priests had religious books, and these in a language which they must go abroad to learn. The last is most likely to have been the case, and to

have been one of the causes of the unresisting collapse of Arabian Christianity.”¹

“Arabian Christianity was already beginning to die out in meagre forms of doctrine, ceremonial rites and superstition. Christians possessed but a very imperfect knowledge of their faith.”²

“The professors of Christianity, occupied with idle musings or frivolous dialectical disputes, had lost sight of the true nature of their religion; Christian societies had ceased to be the salt of the earth, and the originally simple worship of the Church had become sensuous and idolatrous.”³

“A deep-seated idolatry in Arabia had for centuries stood proof, with no palpable symptoms of decay, against zealous evangelization from Egypt and Syria. Christianity of the seventh century was of itself decrepit and corrupt, and rent by contending schisms.”⁴

The Christianity of Egypt and Syria, and of Abyssinia also, was, in the seventh century, sadly degenerate from the Christianity of apostolic days. It had fallen quite away even from the teachings of Cyprian and Origen. Specifically, the profound doctrines of the Trinity and of Christ's Person were but partially apprehended. Still more, they were grossly, bunglingly set

¹ Margoliouth's "Mohammed," p. 30.

² Neander's "Church History," Vol. III, p. 84.

³ Guericke's "Mediæval Church," Shedd's tr., p. 4.

⁴ Muir's "Life of Mahomet," Vol. I, p. 236.

forth. It is no wonder, therefore, that Mohammed laid the greatest emphasis on the unity of God, and the blasphemy of associating another being with Him, as spouse or son.

Mohammed had no acquaintance with true Christianity, and his knowledge of Christianity in any form was very meagre. But notwithstanding the fog and darkness that shrouded the beauty and glory of Christ's character from Arabian eyes, yet Mohammed himself revered Jesus as a great prophet, and all his followers, to this day, cherish the most profound respect for the person of Jesus Christ. They always mention His name, prefixing to it the most exalted title; His name Son of God they reject. They call Him Word of God, and a great prophet.

It is important to remember that from the very origin of Islam, among all its devotees, in all lands, and to the present day, Christ holds an exalted place, and His name is profoundly revered.

To Judaism the indebtedness of Islam is far-reaching and profound. Jewish residents in Arabia were many, powerful and rich. Even before Mohammed appeared as a reformer and a prophet, endeavouring to overthrow the almost universal idolatry of his fellow countrymen and to restore the traditional or patriarchal monotheism of the tribes of the Arabian peninsula: "The idolatry of Mecca had formed a compromise with

Judaism, and had admitted enough of its semi-Scriptural legends, and perhaps of its tenets also, to steel the national mind against the appeal of Christianity. To advance the authority of Abraham for the worship of the Kaaba, and vaunt his precious legacy of divinely inculcated rites, would be a triumphant reply to the invitations either of Judaism or Christianity.”¹

It is manifest that Mohammed and all his followers have sought justification for their low standard of social morality, and for their treatment of their enemies, in those parts of Jewish sacred history which Christ took the greatest pains to replace or “fulfill” by such teachings as are found in His Sermon on the Mount (Matt. v., vi., vii.). They meet our criticisms by referring to the books of Joshua and Judges and the lives of David and Solomon. When we read to them the Sermon on the Mount they are silent or “turn away sorrowful.”

Divide the life of Mohammed as a reformer of religion into two nearly equal parts, of ten years each: The pivotal event is that of the Hegira, 622 A. D. The first ten years—it was somewhat more than ten—give us the theology and the better ethical teaching of Islam. The last ten years exhibit in practice the ethical *bent* and tendency of the system under “prophetic” example. In making this division we are not

¹ Muir's “Life of Mahomet,” Vol. III, p. 235.

unfaithful to the facts of history, and we gain much in forming a clear understanding of what, as Christians, it deeply concerns us to know. If we are really and permanently to benefit Mussulman peoples we must know the formative elements of their life and character.

It is not at all necessary for us to deny that in those earlier years there was much evidence of influences working upon the mind of Mohammed quite above the ordinary experience of uninspired men. This appears in those portions of the Koran then promulgated. Arabian biographers do not call our attention to the moral contrast existing between Mohammed's earlier and his later life and teaching; but the contrast is there, writ large. Carefully observe it we must, or we work in the dark, or grope like the blind in our honest efforts to benefit Mussulman peoples.

The moral degeneracy began with the first pronounced success of Mohammed in securing a substantial following soon after his flight from Mecca to Medina. This moral degeneracy appeared not only in the unlimited license of his new social relations but equally in his merciless treatment of those who persisted in opposing him.¹

It was in 628, six years after the Hegira, that Mohammed sent to the Emperor Heraclius at Constantinople, as he did to the other rulers of

¹ See Chapters VII, VIII and IX.

the period, a letter inviting him to accept his religious teachings on pain of being driven out by the sword. In 629 he invaded, in person, the Christian territories in Syria, but died before he could make good his threat. His successors, however, quickly showed the Christian world that the threat was no *brutum fulmen*. The war then begun against the great Christian Empire of the East was continuous against Christendom in Western Asia or in Europe for a thousand years with only occasional respites. "Fight until the enemies of God are converted, submit or are killed." This was the order.

It is not necessary for our present purpose to present detailed statements either of the theology or of the prescribed duties of Islam. What challenges our attention is the fact that, while the theology of Islam has remained unchanged, and while faithful Mohammedans observe with punctual fidelity the prescribed duties, and while *some*, at least, of the devotees of Islam try to conform to the best ethical teaching of their faith, yet the *motive* to worthy living is in contrast to the Christian motive. The Mussulman's motive is the hope of gaining merit before God, and the hope of reward in a sensual Paradise. The Christian's motive is his vision of God in Christ. This leads him, through the dominion of his spiritual over his animal nature, to aspire to communion with a holy God, his loving Father.

It is in the later life of the Arabian prophet, and in later portions of the Koran, that we trace to their inevitable issue the low motives to virtue, taught and illustrated by example, which have had such baleful influence upon Mussulman peoples. Low conceptions of the future life result in low living here.¹

THE THEOLOGY OF ISLAM

This is based on the theology of the Jewish Scriptures and on Jewish interpretation of those Scriptures. There is external evidence of this but the internal evidence of correspondence is all-sufficient, even if we had to rely on that alone.

There is no divine attribute proclaimed in the Old Testament which is not found among the ninety-nine names of God which the Mussulman recites as often as he tells over his string of beads.

CORRESPONDENCES

God's necessary, uncaused, eternal existence, His freedom from the conditions of time and place, His majesty, His omnipotence, omniscience, omnipresence are all proclaimed in Islam with a fullness and explicitness that rival that of any creed of Christendom. The unity of God is not only proclaimed; it is emphasized affirmatively and polemically.

Coming to the moral attributes of God, with

¹ We again refer to Chapters VII, VIII and IX.

two important exceptions, mentioned below, every attribute found in Jewish or Christian theology is also clearly and repeatedly expressed in the theology of Islam. Divine justice, holiness, truth, grace, pardon are explicitly taught. Mussulman, Jew and Christian can together, in fraternal accord, worship the One God who proclaimed His law on Sinai, who is slow to anger, of great mercy and ready to forgive the penitent sinner.

LIMITATIONS

It is not claimed—it would be false to claim—that the conception which the Mussulman has of God does not differ from that of the intelligent, devout Christian. The Mussulman's conception of God closely resembles that of the typical Jew of prophetic times. Even a Hebrew prophet was angry with God because He extended the same mercy to repentant Ninevites that He did to penitent Israelites.

Has not the same crudity of apprehension of man's relation to God found place often among devout and even very intelligent Christians? Have conceit of superior attainment in holiness, and claims upon heavenly blessings been rare in any period of church history? Mr. Froude represents the Puritans of England as quite sure that they were the "favourites of the Most High." Consider the infantile conception which a South

Sea Christian islander has of the being and attributes of God.

Among intelligent and devout Christian men of the same country and of the same period of time the difference in the apprehension gained of the divine Being and His attributes is very great. One man bows in awe before God as sovereign. Another approaches Him in filial confidence as Father. One man, under a deep sense of sin and the lash of an awakened conscience, dares not face the Judge of men till he has consciously taken refuge in the shadow of the cross of Christ. Another goes "singing all the way to heaven."

In different periods of the life of the Church the types of accepted theology show great variety; and this variety presents differing phases among Western and Eastern Christians. To-day many Christians see God specially revealed in Christ. They contemplate in Jesus "the human life of God."

A Japanese or Korean or African Christian differs from a Scottish Christian more than a Christian of Turkey differs from a Mussulman of Turkey in his conception of the God whom they worship. Each grants that the other worships God.

At the Cairo Conference a very intelligent gentleman who was born a Mussulman and had embraced Christianity and become a Bible trans-

lator and author was asked, "Is the God you now adore the same or another than the God you adored when a Mohammedan?" He replied, "The same."

We give here as samples of the noble things in the Koran (in great contrast to quotations given in Chapter VII) Sura I entire, an early Meccan Sura, and an extract from Sura XXIV of much later date.

"Praise be to God, the Lord of Creation,
The all-merciful, the all-compassionate,
Ruler of the Day of Reckoning !
Thee we worship ; Thee we invoke for help.
Lead us in the straight path,
The path of those unto whom Thou hast been
gracious.
Not of those that are objects of wrath, or that
are in error."

"What ! seest thou not that unto God
Giveth praise every thing that is in the heaven
and in the earth,
The birds in a well-ordered line,—
Truly every one knoweth his prayer and his
hymn of praise,
And God knoweth whatsoever ye do,
And unto God belongeth the kingdom of the
heavens, and of the earth,
And unto God shall all return."

THE DOCTRINE OF SIN

The Islamic doctrine concerning sin, and concerning pardon for sin solely on condition of

repentance, without any atonement, colours the conception which every Mussulman entertains regarding every one of God's moral attributes. When we come to consider Islam in its later ethical development this will become startlingly evident.

THE FATHERHOOD OF GOD

The very heart of the New Testament, and of the mission of Jesus Christ to our world, is the revelation, in His teaching, in His life and in His death, of God as our Father. Jesus brought the revelation of God's paternal, yearning, self-sacrificing love for men, His longing to restore them to communion with Himself, to bestow upon them immortality in sinless service, gladly rendered to Him. But this doctrine finds no place in Mohammedan theology. Nay, it is violently excluded, and all doors of entrance closed and barred against it. Some Mohammedans indeed understand, at least in part, what we mean when we speak of God as our Father, even when the old recoil against the doctrine of the Trinity still refuses to Jesus Christ the name Son of God.

It may be hoped that the recent progress in the appreciation by Mohammedans of the brotherhood of men will show them that the road they have begun to travel leads directly to the related truth that God is our Father, and that

in Jesus of Nazareth He has, as never before or since, revealed Himself to men in a glory and a beauty which is to be our model of character.

Such a conception of God as this was very far from being set before the mind of Mohammed by Arabian Christians at the beginning of the seventh century. They had the idea in the Gospels, but their minds did not grasp it and could not convey it. The value of the boon conferred upon themselves they could not weigh. The most precious jewel of their faith was first obscured by false doctrine and then carelessly trodden in the mire of selfish and sensual living. They had indeed made known to pagan Arabs the historic Christ, though imperfectly. They had utterly failed to *live Him* before their countrymen.

ISLAM—SURRENDER TO GOD

It is commonly held that Islam is a religion of fatalism, teaching that God is the author of both good and evil, that man has not free will but is under a law of necessity, and therefore that he is not responsible for his own acts, whether good or bad. There is much to give plausibility to this view. There is no excuse so common among Mohammedans for a confessedly wrong act as, "I was obliged to do so." But the name of the religion, Islam, means surrender, that is, surrender to God.

And in practical life we find that men acknowledge that it is their duty to do right. Their consciences hold them to this. One day, many years ago, the writer was crossing the Golden Horn with three other persons, two Greeks and a Mussulman Persian. It was the time of a great cholera scare, and many men were hastily leaving the city. On the mention of this by one of the Greeks, the Persian merchant said, "At a time like this there is but one thing to flee from and that is sin; there is but one refuge to flee to and that is God."

On another occasion, also many years ago, when my children were young, they went one day for a row on the Bosphorus. Dark clouds gathered; the wind rose; their mother looked from the window with anxiety towards the water. A wholly uneducated Mussulman woman, a neighbour living just opposite, asked the cause of the mother's anxiety, and on being told, said, "Trust in God; trust in God."

One often sees impressive evidence in the lives of Mohammedans that Islam, surrender to God, has very real and practical meaning and influence. It sometimes carries men calmly through the last mortal agonies. In affairs, grave and critical to the last degree, is sometimes seen a surrender not to Fate, but to God, which may well stimulate our own loyal trust in Him as our Father.

WAS MOHAMMED A CHRISTIAN HERESIARCH?

Dr. Johannes Lepsius, in an able paper read at the Cairo Conference of 1906, set down Mohammedans as a degenerate Jewish-Christian sect and defended the somewhat startling proposition with great cogency. In view of the fact that it has been customary, and that under the lead of very able scholars, to treat Islam as a separate and independent religion, it requires a certain boldness on our part to endorse unequivocally the position taken and defended by Dr. Lepsius. Yet this view is by no means new. It is found in church fathers of the seventh century.¹

It alone is consistent with a correct reading of the history of Islam in its origin and during the early years of its spread in Arabia. This view explains the early intention of Mohammed to make common cause with Jews and Christians in his conflict with the prevailing idolatry. It also explains the bitter hostility of Mohammed to Jews, after his own position had gained strength at Medina, when he found the difficulties of working with Jews increasing in his path.

It was when he abandoned all compromise with both Judaism and Christianity that his life began to exhibit that moral degeneracy which was so conspicuous in his later years. For all that it has of good Islam is indebted to Judaism and Christianity. In respect of what is essential

¹ See Stanley's "Eastern Church," p. 303.

this is true beyond question, however greatly the dress in which Jewish and Christian teaching is clothed has been changed in the Koran.

How far from an improvement is the garniture of Bible narratives found in the Koran is well illustrated by this remark of a learned Arab, a dear friend of mine: "The thing which finally led me to reject the Koran and accept the Bible was a comparison of the narrative of Solomon given in the two books."

II

CHRISTENDOM'S THREE DARKEST CENTURIES

THE ninth, tenth and eleventh centuries form the darkest period in the whole history of Christianity and especially of Christian Europe. The preceding period, from the accession of the First Gregory, called the Great, to the Papal Chair, in 590, until the death of the Emperor Charlemagne in 814 had been a period of marked and wide-spread missionary activity in Central and Northern Europe. The Christianization of the Bulgarian people, under the efforts of the brothers Cyril and Methodius, falls into the last half of the ninth century.

The great missionary names of the Church in the period from 590 to 814 are the venerable Bede, 673-735, Boniface, the father of German Christianity, 680-755, Benedict, 750-821, Alcuin, the great counsellor of the Emperor Charlemagne, 735-804, and Anschar, missionary to Denmark and Sweden, 801-865. Centuries passed away before missionary zeal was reawakened.

No careful reader of the history of the Church in the tenth century can gaze without shuddering at the lurid, the horrible, the well-nigh

incredible picture of degeneracy which the record presents. How violently such "Christianity" must repel a devotee of Islam! "At Rome itself, the centre of Christendom, the vilest vices of the times of Tiberius or of Caligula fiercely reappeared. Just previous to the accession of Sergius III in 904 there had been nine popes in thirteen years. Under Sergius came to power the famous trio of courtesans, Theodora, the mother, her daughters Theodora and Marozia. Her grandson John XII, made pope at nineteen years of age in 956, led a life too vile to be reported. Simony, cruelty, licentiousness, perjury, sacrilege ran riot."¹

Before the eleventh century ended this darkest period came to a close. Gregory VII became pope in 1073, and while no countenance can be given to his stupendous claim; as God's vicegerent, to universal dominion, yet it is fully acknowledged that he made the first strong stand against the terrible degeneracy of Christendom which had continued unchecked till his time.

Turning to the history of Islam, or rather to the history of the leading Mussulman peoples of this period, we are struck with the amazing contrast. It was the *golden age of Islam*.

Both in the East and in the West, at Bagdad

¹We quote from Dr. R. S. Storrs' "Life of Bernard of Clairvaux," Chapter I, p. 48, and recommend the reading of the whole chapter.

and at Cordova, literature, science and philosophy flourished. It was, except in Central Asia, compared with what preceded and followed, the peaceful period of Mussulman history.

The early conquests in Arabia, Egypt, Syria and Western Asia were of the past. The Seljuk and Ottoman Turks had not yet come upon the stage. Those great savage conquerors Zenghis Khan and Timourlane devastated Asia in the period following. For the three centuries under review no impartial student of history dare claim any new indebtedness of Islam to Christianity. One is forced to acknowledge that civilization and letters and science stand greatly indebted to the Mussulman Arabs.

At this point the question arises, Is Islam to be credited with the progress of the Arabs in the arts, in science and in philosophy in the ninth, tenth and eleventh centuries? To this question we are obliged to give a negative answer. Indeed there soon followed a reaction among orthodox Sunni Mohammedans, which has continued till this day, against all free inquiry even in natural science, but more especially in philosophy and religion, because such inquiry is opposed to Koranic teaching.

It remains yet to be seen whether recent declarations of a Sheikh-ul-Islam at Constantinople, that liberty, equality and fraternity for Mussulman and non-Mussulman alike is taught

in the Koran will *hold* with faithful Moham-medans in the future. To accept this involves a pretty serious strain on the elasticity of language. Some of the progressive Ulema have gone further and have claimed that all the scientific progress of the present day is foreshadowed in the Koran!

It is everywhere confessed that the Arabs of Spain followed the ancient Greeks in science and philosophy. In the Arabic writing of the period we are reading over again Aristotle and sometimes Plato also.

While we gladly acknowledge Europe indebted to Arab scholars in the period under review we do not find ourselves justified in ascribing this indebtedness to the religion which those Arabs outwardly professed. Those men occupied the same position among Mohammedans as the bolder schoolmen two and three centuries later occupied among mediæval Christians. They were Greek scientists and philosophers of Arab blood, writing in the Arabic language. Probably some of them were renegade Christians. Their work was wholly outside the development of Islam as a religion.

Politically the Mussulman world during this period was divided into two rival camps, the Eastern and Western. But the story of this division or of the rise of political forces in Central and Western Asia, in the centuries fol-

lowing, which powerfully influenced and shaped the history of those lands, does not come within the scope of our present purpose. Neither does the history of the great split of the Mussulman world into Sunni and Shii Mohammedans, or the division into the four chief orthodox and the more numerous heterodox sects concern us at this time. All this does not materially affect the object we have in view.

At the same time we are bound to remember that when Mohammedans claim that Christendom owes much to Arab Mussulmans of the ninth, tenth and eleventh centuries in respect of the advancement of science, letters and philosophy, we acknowledge our indebtedness to the Arabs, but to men who were condemned as arch heretics. Professor Margoliouth says in a letter to the writer, "The indebtedness of the world to learned Arabs has been greatly exaggerated. Those who pursued what we call science were regarded very often as free thinkers and their books were often burned by the pious."

The important fact which emerges out of the history of the period under review is that Christianity as exemplified in the lives of the Christians of the period had little of spiritual value to offer to Mohammedans.

During this time and still more in the centuries that followed, to the end of the period of which the Crusades were the most salient feature, the

prejudice of Mussulman against Christian, the deep sentiment, "We are better than the Nazarenes," the contempt, the hatred were hardening among Mohammedans in all Western Asia into a sacred national and religious conviction, and were becoming an inheritance, descending from generation to generation. For this the responsibility rests far more heavily on Christians than it does on Mohammedans.

The answers of correspondents to questions 1 and 2, given in the Introduction, are almost uniformly in the negative. J. A. answers question 1 and S. G. W. question 2 in the affirmative. The four answers following are given entire.

"The acquaintance of Mohammedans with the history of Christianity is very slight. In conversation with a mullah who has a reputation as a preacher, probably the most thoughtful of the prominent mullahs of the city, he went into considerable detail on the history of Christian theology, based on some Arabic work, and bringing out the Nestorian, Jacobite, and Melchite divisions that were known at Bagdad. Their idea of gospel history is generally derived from the Koran and their traditions. Except by Babis or Bahais, I have not heard Christianity charged with the sins of Christian civilization or the blots of Christian history. Intelligent Mohammedans look upon true religion as knowledge, not essentially as power or life."—J. H. S.

“ Among present or former students in mission schools, such as have become more or less readers of the New Testament, and of Christian books and magazines, besides such as have been among Christian circles when studying in England, there is considerable knowledge of Christian history. Few have given themselves at all carefully to the study of history. Still fewer distinguish clearly the religious and the secular current. A good many have a general notion that Christianity has historically produced higher ethical results on the whole.”—H. U. W.

“ As the repetition of the Kelime constitutes a man a Mohammedan, so Mohammedans consider that the profession of Christianity makes a man a Christian. They do not divide Mohammedans into nominal and true believers, and so they cannot draw any distinction between the history of Christianity and that of Christian nations.”—T. B.

“ The masses know nothing of the history of Christianity, but the educated know it from such writers as Renan, Baur, Strauss, Ingersoll and Voltaire. The foundation stone of a Mussulman divinity school was recently laid in Cawnpore, to train young men to go out into the villages to propagate the faith of Islam. In Lucknow there is an academy where Mussulman youths receive education with the same object in view. At both places lectures are given about the rise and prog-

ress of Christianity. This is a new departure among the Mohammedans of India.

“Mohammedans make no difference between the history of Christianity and that of so-called Christian nations.

“All sinful actions, such as drinking, gambling, neglect of worship, Sabbath-breaking, race hatred, etc., are considered as the direct outcome of Christianity, or evidence of its weakness as a controlling power over those who profess it. They look upon every European or American in India as a representative of Christianity, and judge his religion accordingly.”—A. S.

III

THE CRUSADES DEEPEN THE CHASM

THE story of the Crusades is more familiar to Occidental readers of history than any other events which took place on the stage of human life in the middle ages. The story has a certain fascination for young minds. Richard the Lion-Hearted, though he lived through less than half the twelfth century (1157-1199), and though his influence upon European history was slight, yet through his personal prowess and his feats of knightly daring, captures the imagination and holds a place beside the great heroes of the Low Countries, beside Joan of Arc, and the first Napoleon. The names of Godfrey, Tancred, Baldwin, "Saint" Louis and of Saladin (Salah-ed-din, 1137-1193) are names to conjure with among students of history in the West.

Upon the narrative of the eight Crusade expeditions, or upon that of any one of them, it is not our purpose here to enter in detail. What does concern us is the impression those expeditions made upon the Mohammedan world of that period. In order to appreciate this and to measure the influence which has deeply coloured Mussulman history from that day to this the

causes or occasions of the Crusades must be briefly stated.

Jerusalem and all Palestine was added to the rapidly growing Mussulman power by the Calif Omar in 637, and in the following centuries Mussulman armies steadily pressed their undertaking to conquer the Christian Empire of the East. Constantinople was twice besieged by immense armies of Arabs. One after another the outlying provinces of the Byzantine Empire fell into Mussulman hands.

With few exceptions, however, the Christians resident at Jerusalem and Christian pilgrims from other lands were treated with kindness till the middle of the eleventh century. The holy places were left in the care of Christians and the number of pilgrims from the various countries of Europe greatly increased. They embraced men and women of all ranks, churchmen, nobles, peasants. Some companies of pilgrims numbered thousands.

With the conquest of Palestine by the Seljuk Turks about 1075 there came a great change in the condition of Christian residents in the Holy Land, and of Christian pilgrims from Europe. The indignities, the insults, the cruelties of which they were the victims aroused great resentment in all parts of Europe.¹

¹ It is an interesting fact of contemporary history that it is Turkish soldiers who to-day guard those shrines against the fierce rivalries and animosities of opposing Christian sects and

Michael, the emperor of Constantinople, alarmed at the increase of Mussulman aggression and abuse of Christians, sent ambassadors to Pope Urban II, beseeching help to withstand the common enemy.

The Pope saw in this appeal an opportunity to advance the interests of the Church and possibly to heal the schism between East and West. Calling a council at Clermont in 1095 he presented the ambassadors from Constantinople and used the oppression of pilgrims to the Holy Land as a means of arousing the religious fanaticism of Europe. For the righting of the wrongs suffered by Christians at the hands of Mohammedans, the day of peaceful remonstrance was regarded as past. War, reconquest of the Holy Land, at whatever cost of life and treasure, was the one thing planned for. If Palestine was held by a Mohammedan power by right of conquest, then it should revert to Christian control by reconquest. Sword and spear and battle-axe should wrest the Holy Sepulchre from infidel hands.

Peter the Hermit, who as pilgrim to the Holy Places had seen and shared the cruel sufferings of Christians living in or visiting Jerusalem, returned home, gained for his mission the sup-

nationalities whose representatives on the spot would often be at dangerous feud but for the intervention of the Mussulman military police.

port and the blessing of the Pope, and then rushed through Europe, a human torch and fire-brand. Vast multitudes of men assumed the badge of the cross, and in 1096, led by Peter and by Walter "The Penniless," started for the Holy Land. There were half a million of them. They all perished in Hungary or Bithynia. Peter returned to Europe where he died in 1115.

The expedition of the illustrious Geoffrey of Bouillon and his companions, counts and knights, was a very different enterprise. It resulted in the establishment in 1099 of a Latin kingdom at Jerusalem, with Geoffrey at its head. This kingdom lasted till 1189, and Jerusalem might have remained in Christian hands but for the dissensions of Christendom. In 1144 the Mohammedans captured the Christian stronghold of Edessa in North Syria and the political dangers then brought to light led to the second Crusade.

The most conspicuous figure in connection with this expedition was the great abbot and saint, Bernard of Clairvaux. His fiery and compelling eloquence led vast numbers to enlist in the Holy War. But the record of failure and loss was almost as complete as that of Peter the Hermit and Walter the Penniless in the first Crusade.

The great Saladin, a Kurd, now comes upon the arena of conflict, and leaves a record less

stained with cruelty and treachery, it must be confessed, than that of some of the Christian leaders. Saladin determined to drive the Christians from Jerusalem and the Holy Land. He accomplished his purpose in 1189. This furnished the stimulus for the equipment of a third Crusade, which not only ended in failure but left a record in history black with the wanton slaughter of five thousand Mussulman hostages at Acre.

Deep and universal interest in the conquest of the Holy Places thereafter waned throughout Europe.

The fourth Crusade was hardly a Crusade at all. It was a war of Christian against Christian, in behalf, at first, of the state of Venice. It resulted, at the beginning of the thirteenth century, in the temporary establishment of a Latin kingdom at Constantinople.

We need not recall, even briefly, the Crusade expeditions that followed.

The whole period of the Crusades was 177 years, from 1095 to 1272. The loss of life was vast, extending into millions; nothing was permanently gained in Palestine or in Egypt.

Nay, some things were gained. What were they?

First, there was gained the beginning of that appreciation in Europe of the power and purpose of the Mohammedan peoples which more or less knit together the discordant units of European

Christendom, when the Mohammedans swept over the Eastern Empire and began their encroachments on European territory. In this way the Crusades helped to stay that moral degeneracy to which reference has been made in Chapter II. They also helped to save Europe from becoming a prey to marauders in the name of God, after Constantinople fell.

Second, there was gained by Mussulmans knowledge that European Christians were no more invulnerable than those of Asia, and a determination to prosecute ceaseless war against them, a determination which twice carried the Turkish armies to the walls of Vienna.

Third, there was gained a fierce hatred of Mohammedan against Christian. For seven hundred years this hatred has, among all Mussulman peoples, been kept aflame as a sacred duty, a legacy, a heritage, from father to son.

Finally, there was gained what has ever since held firm hold of all Mussulman peoples, viz., a grossly false conception of what Christianity—the religion of Christ—really is. All their acquaintance with the religion of Europeans has tended to confirm them in their opinion that all Christians are alike, and little better than idolaters, held in bondage by a priesthood that exploits their fears. This conception has not been modified for the better; it has been greatly deepened by what Mohammedans have known

of the internecine wars of Christendom, of the corruptions within the Church, of the "Holy Inquisition," of Europe's Machiavellian diplomacy, of the recent defiance by Italy of every demand of justice and humanity in the piratical pursuit of her ambitious schemes.

Christianity is a *life*. But the Christianity that Europe, for centuries, has held up before Mussulman eyes, nay, has sometimes seared Mussulman eyeballs with, has been a caricature so horrible that it still glares at us, makes demon faces at us, balks our efforts in behalf of Mohammedans till the present day.

Mohammedans have long memories. After the naval victory of Santiago de Cuba in the late war with Spain, a Turkish neighbour of a colleague of mine met him one morning, and after the usual salutation said, "God is using you Americans to avenge on Spain our wrongs perpetrated by her four hundred years ago."

In the interior of Western Asia, as in India and Central Asia, the great mass of Mussulman peoples know next to nothing about the Crusades, or of the history of Christian Europe. But many Arabs, Persians, Egyptians and Turks do know much of European history and they know the worst of that history. Their knowledge filters down into the vast masses of the common people of their several races in the form of hatred and revulsion from the very name of Christian.

This revulsion often takes the form of ignorant but violent opposition to Christians of all races and all professions. Observe in India, among Hindus and Mussulmans alike, a clinging to cherished customs and prejudices and a revulsion from Christian governmental influence so tenacious that they choose to die by plague rather than live with those customs invaded by Western, *i. e.*, Christian civilization.

I once asked a Turk of intelligence and an officer of state, after a prolonged and friendly conversation, if he intended, in what he had said to me, to imply that he would prefer to have the Ottoman state perish rather than have it come under Christian control, with the condition that it should retain its integrity. He replied solemnly but unhesitatingly, "Yes, that is my meaning."

Does it not deeply concern us to fathom the depth of Mussulman hostility to Christians and to Christianity, to find the causes of this hostility and study how to change this hostility into friendliness?

Underneath all Oriental courtesy and all outward professions of friendship lies deep-seated, bred in bone and marrow, a tremendous recoil from the Christian religion even when this recoil is coupled with the desire to possess the material and intellectual results and products of our Western civilization. Humane and neighbourly

instincts give way under the overmastering stress of supposed religious duty.

The following incident is given to show how the inherited hatred of Mussulman to Christian may override *everything* in the case of a devotee of Islam.

In the city of ——— lives a venerable, courteous, kind and learned, white-turbaned Turk, with whom I have had many a cordial conversation in his house or my own. One of his nearest neighbours is a Christian gentleman, a prominent member of the evangelical church. These two men were living on very friendly, intimate, almost fraternal relations for years. The relation of their households to each other was equally cordial.

In November, 1895, there occurred in that town a massacre of Armenians, beginning at noon, on the firing of a gun from the courtyard of the principal mosque, and lasting four hours.

Happily the Christian gentleman mentioned was safe during those hours, locked in his office in the stone khan of the market.

Some days afterwards, meeting his Turkish friend, he said, "If I had been at home that day, we should have taken refuge with you."

"Oh! I am glad you were not at home!"

During those four hours this generous and gentle Turk would have sacrificed all neighbourly and humane feelings, all the claims of Oriental

hospitality to a compelling sense of duty to obey the command of the Calif, the head of his religion. He would not himself have killed his friend, but he would have allowed him to be killed by others. Once waken the lion of traditional hatred, and no Christian is safe in the open.

Concerning the way Mohammedans regard the Crusades, a few expert opinions are here given.

"They are regarded as the outcome of Christian zeal like 'Mussulman wars.'—J. A. and W. G.

"They are regarded as wanton aggression."—T. D. C. and J. H. Y.

"The Crusades are used by the Mohammedans as an example to demonstrate that the Christians propagated their faith by the help of 'Holy Wars,' just as the Mohammedans did, and that they are not justified in denouncing Mohammedans for having used the sword to spread and establish Islam."—W. B.

"I have never discussed the Crusades with Mohammedans in Arabia, but I should think they would regard them as enterprises like those of Napoleon rather than as manifestations of Christian zeal. There is no doubt that they so regarded them in the days of Raymond Lull. His writings give abundant proof of the fact that the Crusades were an irritant force, and alienated the Mohammedans of North Africa."—S. M. Z.

IV

ISLAM AND ORIENTAL CHURCHES

THESE churches are the Greek, the Armenian, the Jacobite, the Nestorian, the Coptic and the Abyssinian.

The relation of Islam to Oriental Christianity is therefore confined to Southeastern Europe, Western Asia and North Africa. The fierce hordes of Central Asia never came into relation to Christianity in a way to know anything of what Christianity as a religion is.

In the previous chapter we have shown how the contact of Christian Europe with Mussulman peoples in the middle ages fostered violent and enduring hatred of Christians by Mohammedans. Mutual repulsion between Mussulman and Christian peoples became a permanent fact of history. But in Western Asia Mussulman and Christian have, for centuries, lived in close proximity in towns and cities and even in villages. This has been possible under the Canon law which permits granting life to the conquered unbeliever in return for tribute. The Mussulman in Turkey has cherished and manifested contempt rather than hatred towards his Christian neighbour. His attitude has been that of haughty superiority

manifested in acts of oppression. He has often been both judge and executioner in quarrels that have arisen between members of the two races. The Christian has feared his Mussulman lord and has been despised by him. This feeling has been keenest in questions of religion. To the Mohammedan any Christian has been a "Giaour," an infidel dog, one of a herd of swine.

Differing from one another in some not unimportant respects, the Oriental churches and their adherents may properly be considered together as to the impression they have made upon their Mussulman neighbours. The long continued proximity of the representatives of decadent Oriental Christianity to Mussulman peoples has tended to confirm Mohammedans in their rejection of Christianity.

This is due to several patent facts in the actual condition of these Oriental churches and their adherents.

1. No one of the Oriental churches can be said to have a history of importance after the rise of Islam. They have existed. Their venerable creeds have remained unchanged. Those creeds embody still, after fifteen hundred years, those truths of doctrine for which the fathers of the Eastern Church contended in the early centuries. Their church polity and forms of worship are what they were under the Gregories. Discussion with results of value,

progress, movement have not found place till very recent years in any of those churches. Political activity and intrigue there have been in abundance, within the churches and in their relation to civil governments. But religious activity, spiritual movement, except in a few sporadic and temporary events, have not found place till a half century ago.

2. The violent recoil of Mohammedans from the Christian doctrine of the Trinity and of the Person of Christ has been due to the gross and unintelligent way in which these subjects have been handled by Oriental Christians all through the centuries.

More serious than this is the influence upon Mohammedans of the reverence paid by Oriental Christians to pictures and images in their churches. This is frankly termed idolatry by Mohammedans and their revulsion from every semblance of idolatry is extreme.

3. During all the centuries when Oriental Christians have been subjects of Mussulman rulers, barely tolerated, always regarded as inferiors, often sorely oppressed, their religion and its priests despised and insulted,—a cringing, servile habit of duplicity has largely characterized the conduct of Oriental Christians towards their Mussulman lords.

Mussulman rulers have never tolerated manly self-respect, the assertion of *any claim*, or

evidence of aspiration on the part of their Christian subjects. It is a wonder that there still exists, in all these subject races, so much of virility, of intelligence, of elastic rebound, when the bonds of oppression are somewhat relaxed.

It seemed, in the years 1895-1896, as if the Armenian people could never recover from the terrible calamities under which they were then overwhelmed. But this and previous—and subsequent—calamities of a like nature which have befallen that race have temporarily arrested, but never crushed the national spirit. Armenians are widely scattered, but a more virile, tenacious, persistent, aspiring people does not exist among the races of mankind.

4. There are two characteristics of Mussulman in comparison with Christian races where they live together in a Mohammedan state, in respect of which the position of the Mussulman is superior to that of the Christian. (*a*) The faithful Mussulman abstains from the use of wine and strong drink. The Christian is addicted to the free use of both. (*b*) While in any government office the Turk is a past master in duplicity and robust lying, the Turk of the people is more ingenuous, more to be relied on to speak the truth than the Oriental Christian is. This, of course, is not at all due, as will hereafter appear, to the superior teaching of his religious leaders. The exact opposite is the fact. The reason of

the fact stated is that oppression always fosters in the oppressed, first a habit of concealment and indirection and evasion ; and under the provocation of danger and fear this develops into elaborate deception, which crystallizes into habit. When trade is largely in the hands of a subject race that race becomes, in time, adept at deception in all its forms.

What has been stated is not put down in the way of criticism, not brought forward with the purpose of showing Mohammedans to be better than Christians in the nearer East. Facts hereafter to be stated will make the contrary evident to a startling degree. All that has been advanced goes to show that Mohammedans have, in all the past, been brought into touch with Christianity and with Christians in such a way as to repel and not to win them.

5. The worship of the Mohammedan is simple. His mosques are unadorned with pictures or statues. He must enter them with clean hands and feet. His Church Polity, if we may use such a term of Islam, is also simple, free from all that is spectacular and *ad captandum*. At the same time his temples for the worship of God in the great centres of his faith, like Constantinople, Cairo, or the ancient capitals of the Ottomans, Brusa and Adrianople, or the great centres of Mussulman power in India are, beyond all comparison, even with the imperial



MOSLEMS AT PRAYER

palaces, the stately, imposing edifices which appeal to the imagination of "the faithful."

When a Mohammedan visits the great cities of Europe he sees splendid cathedrals erected for the worship of God. But in his own country, if he is from the nearer East, Christian churches are, and are forced to be, inconspicuous, if sometimes spacious and internally adorned edifices.

If we compare what may be called the religious cultus of Christianity with that of Islam, to the Mohammedan his own religion appears superior. The Christian is called to worship, as he is to school, by the sound of a bell or gong. The human voice, that of a man selected and trained for the duty, one possessed of a clear, ringing, musical voice, standing on a high outer gallery of the minaret, calls the devotee of Islam to worship. Five times each day, once before the sun rises, at noon, mid afternoon, at sunset, and just before time to retire to the night's rest, the muezzin calls men to worship God. He calls out the words which embody the creed of Islam, "There is no god but Allah, and Mohammed is the apostle of Allah." This recital is prefaced with the repeated "God is most great," and followed with the call to worship Him.

The postures of the worshipper seem to us mechanical. But to the devout Mohammedan they are significant. They mean reverence, obedient listening and profound humility.

We have spoken of the Mohammedan's approach to God as worship, and that in very precisely ordered form, rather than as prayer in the more strict meaning of that word. This statement is justified by the Arabic words employed.

Other characteristics of the Islam cult are things on which the devotees of that faith pride themselves in comparison with Christians. We are, however, bound to think their ground for self-congratulation very insecure. They give a whole month to fasting by day,—yes, and to feasting and other self-indulgence by night. It is difficult to see how any spiritual value can be assigned to such debauchery.

The Mohammedan year is the lunar year. Therefore the Ramazan rotates through all the months of the year, making a complete cycle in about thirty-three years. When this fast comes in long, hot summer days, labouring men suffer much from hunger and thirst. Travelling some years ago in the interior in mid-summer with a Mussulman muleteer, our little caravan came at four o'clock in the afternoon upon a fountain of clear, cold water. Except the muleteer, every person and animal of the party drank freely and was refreshed. The Turk, faithful to his religious duty, threw himself, sore athirst, on the bank above the fountain, made no complaint, waited patiently till we were ready to mount again and bravely waited, before eating a morsel or swallow-

ing a drop of water, for three and a half hours longer.

Alms and pilgrimage are purely works of merit in Mussulman eyes, so many drafts on the bank of Paradise.

Enough has been offered to show that for the whole period of Turkish rule in Western Asia, Christianity, as Mohammedans have known it, or could know it, is not calculated to win them to accept it in the place of their ancestral faith.

We are glad, however, to say that even before evangelical Christianity entered Mohammedan lands there have been Christians there who have, in their lives, so far followed the teachings of the Gospel as to win the regard of their Mussulman neighbours, and to force the confession from them that such lives are more pleasing to God than their own are.¹ Mohammedans, like other Orientals, are keen judges of the real character of those near whom they live and whose conduct they are able closely to observe.

The introduction of evangelical Christianity into the Ottoman Empire has had a direct influence for good upon Mussulman peoples, and also an indirect influence. Evangelical places of worship do not repel, they attract Mohammedans; Christian teaching by Protestants is often heartily approved by them, while the purer life of evangelical Christians compels their admiration.

¹ See testimonies in Chapter XII.

The indirect influence is not less valuable. This consists in the internal reform which has, in recent years, begun in several of the Oriental churches under the influence of the teaching and life of Protestants. The value of this influence increases from year to year.

When all Oriental Christians live in the sight of Mohammedans lives worthy of the name they bear, then Christ will indeed be "lifted up" and will draw all men unto Himself.

PART II

What Christendom Now Offers
Mussulman Peoples

V

MATERIAL GOOD

WE face here a stupendous fact of vast practical significance for those who desire to benefit Mussulman peoples. Of the 200,000,000 and more Mohammedans in the world more than three-fourths are under the rule or control of Christian powers. More than half of the whole number of Mohammedans are directly governed by Protestant Christian powers, or dependent upon them. Nearly every large Christian state has Mohammedan subjects or dependents. Great Britain, Holland, France and Russia have Mussulman subjects or dependents in large numbers. Those dependent upon France and Russia number about 45,000,000, and though most of the specifications given below apply almost equally to them, yet for the purposes of our present inquiry we can with propriety confine ourselves to the relation of Great Britain and Holland to their Mussulman subjects and dependents who number 110,000,000 souls. What have these millions of Mohammedans received from their Christian rulers and from Christians of the West?

1. Just and Impartial Government.

(a) It should be observed that, whether in India and in Africa, or in Sumatra and Java, the governments which these Christian rulers displaced were unjust, oppressive and inhumane. From war and fear of war, from poverty and anarchy, from ignorance and moral night, those vast populations have been brought out into the enjoyment of personal peace and safety; have been taught that only right is might, and that property as well as life is secure under the ægis of their new rulers.

(b) The result of British rule in India and in Africa, especially in Egypt, has been advance by leaps and bounds in material prosperity, and Egypt has but begun to reap the rich fruits of the great barrages of the Nile, the work of her British rulers, which are immensely increasing the fruitfulness of that phenomenally fruitful land.

(c) These peoples have had conferred upon them the blessing of at least rudimentary education; some scores of thousands of them have been educated in high schools, colleges and universities.

(d) A beginning has been made in social betterment. These people have learned that skill in lying is no longer a valuable asset; that rank selfishness is liable to be confronted with unswerving and fearlessly administered law; that

trust and confidence between man and man are excellent investments ; that social purity is not secured by mechanical devices, but depends on the education of the ethical nature, and the control of the senses by conscience and reason.

(e) England and Holland have given the fullest possible liberty to their Mohammedan subjects in respect of the exercise of their ancestral religion. In all this we do not criticize : we applaud.

Concerning the principles adopted in the administration of her great Indian Empire by Great Britain, Dr. Weitbrecht of Lahore says : " The attitude of the British government towards Christianity in India was tersely characterized in the saying of one of our Indian legislators in these words, ' We will force no man to become a Christian ; we will bribe no man to become a Christian, but we will allow no man to lose his rights because he becomes a Christian.' The moral, intellectual and economic benefits of missionary work are freely recognized in government reports. Educational, medical and to some extent industrial work is aided by grants ; and officials are free, in their private capacity, to aid and take part in missionary work. But of course no official favour is shown to Christians as such."

A QUERY

At this point we regret to find ourselves out of

complete harmony with British administration of her colonies, and of her Asiatic and African Empire. Do you then, it may be asked, claim that the administration of British rule in India and in Egypt ought to have inaugurated or countenanced a religious propaganda among her Mussulman subjects? Certainly not. But between this and the position taken and defined by so distinguished and successful an administrator as Lord Cromer, there is surely a wide difference. The following is from Lord Cromer's recent book, "Modern Egypt," Vol. II, pp. 141-143:

"The Englishman in Egypt will scrupulously abstain from all interference in religious matters." All right so far; read on: "He will look the other way when greedy sheikhs swallow up the endowments left by pious Mussulmans for charitable purposes. His Western mind may indeed revolt at the misappropriation of funds, but he would rather let these things be than incur the charge of tampering with any quasi-religious institution. For similar reasons he will abstain from laying his reforming hand on the iniquities of the Kadi's courts. The hired perjurer will be allowed full immunity to exercise his profession, for the Englishman is informed that the criminal cannot be brought to justice without shaking one of the props that hold together the religious edifice founded twelve centuries ago by the prophet of Arabia. He did not for many years allow a

murderer, whose guilt was clearly proved, to be hanged, because Islam declared,—or was supposed by many ill-informed Mussulmans to declare,—that such an act is unlawful unless the murderer confesses his crime, or unless the act is committed in the presence of two witnesses; and he accepted this principle in deference to Mussulman sentiment, with the full knowledge that, in accepting it, he was giving a direct encouragement to perjury and the use of torture to extract evidence.”

We do not remark on the hideous things revealed by this lifting of the veil from Islam, or fail to note the fine irony with which the lifting is done. Read on: “He will scrupulously respect all Mohammedan observances. He will generally, amid some twinges of his Sabbatarian conscience, observe Friday as a holiday, and perform the work of the Egyptian government on Sunday. He will, when an officer of the army, take part in Mohammedan religious ceremonies, fire salutes at religious festivals, and sometimes expose his life under the burning rays of an African sun, rather than substitute a Christian helmet for the tarboosh which is the distinctive mark of the Mussulman soldier in the Ottoman dominions.

“And when he has done all these things and many more of a like nature, they will only avail him so far that they may perhaps tend to obviate

any active eruption of the volcano of intolerance."

Is it possible that a man of the astuteness and experience of Lord Cromer has not perceived that nothing so surely excites the contempt of Mohammedans towards Christians as evidence that they are not held by the requirements of their own faith,—are indifferent regarding the observance of its most sacred duties?

Punctual and scrupulous fidelity to Christian duty in circumstances where interest or environment would lead a man into laxity is the very thing which Mohammedans most respect in a Christian. When to this is added danger to the Christian who stands firm, the impression upon a Mussulman, whatever he may *say* or *do*, is profound and ineffaceable.

The Mussulman in Egypt or in India readily acknowledges himself far behind the European Christian resident in his country in respect of material things, but he is quite sure that he is himself greatly in advance of the European in respect of religion.

The following is from a Christian educator of long experience in the heart of Egypt, President Alexander of Assiout.

"As to British administration in Egypt and India, it seems to me that it is the existence of the British element that holds the people together and maintains peace among them. But in order

to do that, it was not, nor is it now necessary for the British to give up the forms and requirements of Christianity.

“It would have been easy for the British, on their entrance into Egypt, to make the Lord’s Day the legal holiday, if they had, at the same time, respected the Friday hour of prayer for Mohammedans. There would not have been any protest against such an arrangement. If British administrators would keep the Lord’s Day now, they would have more respect in the eyes of the Mohammedans than they have. Indeed they are regarded as being afraid to keep their religious requirements, and as having given them up so as to conciliate the Mohammedans.

“In the Sudan, the conduct of the British, at Lord Cromer’s instigation or perhaps command, has been pusillanimous. It was the actual and general expectation of the Mohammedan population, both in Egypt and the Sudan, that a fuller liberty would be given to Christianity. The abhorrent, and to the Mussulman evident, toadying to Islam has not only confirmed the Mussulman in his bigotry, but caused him to become more bigoted, and at the same time to despise the British for treachery to their own faith, as they think, from fear of Mohammedans. Lord Cromer reaped part of what he had sown before he left Egypt, but Christianity in Egypt will long suffer from the effect of his policy.”

During the Armenian massacres of 1895 and 1896 Christian preachers were again and again offered life on condition of repeating the watchword of Islam, "There is no God but Allah and Mohammed is the apostle of Allah." Those men deliberately accepted death rather than deny their Christian faith. See what follows. For twelve years we vainly looked for evidence of remorse for those murders. In the summer of 1908 we saw more that we had looked for. We saw voluntary testimony given to the power of that faith which chooses martyrdom in the face of temptation to falsehood and apostasy.

Armenians and Mohammedans joined in a memorial service over the graves of five thousand Armenians slain in Constantinople in August, 1896.

Why is it that in India and in Egypt comparatively few Mohammedans embrace Christianity, while in Sumatra and Java under Dutch rule at least 24,000 converts from Islam are enrolled?

Is it not that Dutch rulers have been faithful to their own religion and facility has been given by the Dutch government for Mohammedans to become Christians?

"We must sacrifice everything in order to be on good terms with the Mussulman tribes of the Sudan;" even make a college at Khartoom and name it after that Christian hero who fell there,

Charles Gordon, and then administer it as a purely Mohammedan institution !

Surely the Pan-Islam peril is overworked when the mighty power of Great Britain makes such a concession !

Be conciliatory. Deal gently and tactfully with age-long prejudice. But *do right*. Never let Mohammedans infer from our conduct that we care less for our religion than we do for their favour.

We have felt bound to demur at certain positions taken by a truly great administrator, the Earl of Cromer. We are bound, however, to add that no man really acquainted with Oriental character and conditions in Oriental lands can read the yearly reports of Lord Cromer on Egypt and these two large and instructive volumes, "Modern Egypt," without increased esteem for a man who has done so much for Egypt, a man who has penetrated so deeply into the actual conditions of Oriental life.

For a man so conspicuously fair towards the faith of Islam these words are significant :

"Although there are many highly educated gentlemen who profess the religion of Islam, it has yet to be proved that Islam can assimilate civilization without succumbing in the process. It is indeed not improbable that, in its passage through the European crucible, many of the distinctive features of Islam, the good alike with the

bad, will be volatilized, and that it will eventually issue forth in a form scarcely capable of recognition." "We may sympathize, and for my own part I do very heartily sympathize with the faithful devotees of Islam who are at the same time sincere reformers, but let no practical politician think that they have a plan capable of resuscitating a body, which is not indeed dead, and which may yet linger on for centuries, but which is yet politically and socially moribund, and whose gradual decay cannot be arrested by any modern palliatives however skillfully they may be applied."

"It should never be forgotten that Islam cannot be reformed; that is to say reformed Islam is Islam no longer; it is something else; we cannot as yet tell what it may eventually be." "A revival of Islam, that is to say, the Islam of the Koran and the Traditions, is nothing but the dream of poetic natures whose imaginations are carried away by the attractions which hover round some incidents of this faith. It is conceivable that, as time goes on, the Mussulmans will develop a religion, possibly a pure Deism, which will not be altogether the Islamism of the past and of the present, and which will cast aside much of the teaching of Mohammed, but which will establish a moral code sufficient to hold society by bonds other than those of unalloyed self-interest" ("Modern Egypt," Vol. II, pp.

161, 184, 229, 233). We have allowed ourselves to go somewhat far afield in order to represent Lord Cromer with entire fairness.

2. *Material Aids to Comfort and Power.*

Independent Mussulman governments have in recent years received from Christendom accessories to material progress and power in a variety of ways. This was not the case half a century ago. They have received, for example, war vessels with their armaments, and the entire modern equipment of their armies, Krupp guns, Martini and Mauser rifles, etc. We may add also the loan by European governments of officers as instructors in military and naval tactics and as leaders on sea and land. Foreign capital has built railroads and, to a limited extent, worked mines.

With all this there have come two importations from Western lands on which we cannot congratulate ourselves as conferring a boon upon Mussulmans. Individuals, and even robber bands that infest the lands of the nearer East, are now armed with repeating rifles and the best modern revolvers. Forty years ago an American physician, in the heart of Asia Minor, rendered himself quite immune from harm in the face of three robbers by a spectacular firing off of three shots from his six-shooter and saying, "It will go right on in that way." No man could play that game now.

Merchants have grown rich on the importation into Oriental countries of New England rum, Holland gin and French brandy, and some Mohammedans have yielded to the temptation of indulging, with disastrous results, in these fiery liquors.

In respect of aid from Christian to Mussulman governments we stand on the threshold of a new era. It would be rash to prophesy concerning the future of Persia. But in respect of constitutional government, Turkey seems to have crossed from Asia to Europe and burned her ships. She crossed in July, 1908, and burned her ships in April, 1909. It is pathetic to see how anxiously Young Turkey turns to Christian states for instruction and help in solving the problems of tremendous difficulty she now faces. During the first long session of the Ottoman Parliament, hardly a day passed that one or more of the deputies did not cite the forms of procedure in Western Parliaments as a guide to their discussions.

Parliament had hardly opened before it became evident that the air inside and out was far too heavily charged with electricity. Between the Young Turks and the pronounced reactionaries arose a new party calling themselves Liberals. The daily press thundered and lightened with violent personal attack and defense. Party feeling was intensely bitter. In April came

the explosion. From that hour, the lesson of self-repression in the interest of a true patriotism began to be learned. The whole conservative element of the new movement is Western, not Eastern; Christian, not Mohammedan. All Mussulman conservatism is opposed to equality of Mussulman and non-Mussulman races. This is why the Young Turks seek and welcome sympathy and moral as well as material help from Christendom. Their desire to carry out the reforms begun, to develop the material resources of the country, to unite its various nationalities, is exceedingly strong. This desire is all the stronger because constitutional government with equality of Mussulman and non-Mussulman races is opposed to all the traditions of Mussulman peoples. The task undertaken is so great that there is danger that the leaders of reform will weary of their stupendous task before it nears completion. It is here that Christians and Christian nations can render effective material and moral aid. It is aid too that will be welcomed by all Ottoman patriots.

Mussulman *peoples* and individuals among those peoples have received great material benefits from Christian lands. Forty years ago American petroleum replaced candles and olive oil for lighting. The larger cities are now lighted by gas or electricity. European dress has largely, at least in the cities, replaced the cumbrous, if

sometimes picturesque, Oriental dress. Better houses are built and occupied. Roads have been built where a quarter of a century ago only bridle-paths existed, even on the great highways of the interior. In some places modern agricultural implements and methods are beginning to replace the bungling and wasteful farming which has impoverished these fine agricultural regions for three thousand years.

We do not wish to minimize the benefits thus conferred by Christendom upon Mussulman individuals and governments. They welcome all these accessories to more comfortable living. But if with this progress must come the mad rush after wealth as the chief good, that is seen in the great cities of Christendom on both sides of the Atlantic; if the reposeful Oriental is to follow the restless Occidental at the Occidental's pace, in the race after material possessions, we must be permitted to withhold our applause. For the *soul* of man the achievements of Western civilization in Mohammedan lands seem as yet barren and disappointing.

Happily material benefits are not all that Mussulman peoples welcome at our hands.



A TURKISH KHODJA



AFGHANS



AHMED VEFIK PASHA



AN ALBANIAN



WHIRLING DERVISHES



A CIRCASSIAN

VI

FRUITS OF CHRISTIANITY THAT ARE WELCOMED

1. Education in Mission Schools.

A CENTURY ago anything worthy to be called a school, with very few exceptions, did not exist in any Mohammedan country for any race. Probably not more than five per cent. of the entire population of the Ottoman Empire at that time could read. Of the women one per cent. would be a generous estimate. It certainly was no better in other Mohammedan countries.

A thousand schools of various grades, from kindergarten to university, have been established by American missionaries in the Ottoman Empire, including Egypt, and in Persia. True, these schools have hitherto met the needs chiefly of non-Mussulman races. Accept the fact that till within the past decade very few Mohammedan youth have been allowed by the governments to attend these schools, or have been able to evade government espionage in their desire for Western education, yet the indirect influence of these thousand schools upon the Mussulman

population, and that in the higher ranks of the people, has been great and increasing. Even before the recent great political change in Turkey, Mussulman youth had begun to come, in considerable numbers, to certain of the American schools and colleges, for example in Tabreez and Teheran in Persia, Beirut in Syria, in Egypt and in Constantinople. A large number of Mussulman youth have been educated in the mission schools of India. The number now applying for admission to mission schools in the Ottoman Empire is so large as severely to tax the capacity of the institutions and the teaching force. It is still more significant that the Turks have undertaken the establishment in their principal cities of high schools where Western science and languages are taught; and that American schools have been, to a large extent, the models on which the new educational work has been undertaken. Calls are now coming for graduates of American colleges to instruct Turkish youth in government schools.

Recent efforts of Turks to train girls to be teachers, praiseworthy as they are in the motive, leave much to be desired in the performance. Articles recently published in one of the new Turkish papers strongly commend American school training. It is no idle hope that girls educated in American Colleges for Girls in Turkey will soon be sought by Turks as teachers and

organizers for their girls' schools. In fact the hope has already begun to be fulfilled.

Put the intellectual and moral training of Mussulman youth into Christian hands, even under the limitations that will be imposed, and we should not have long to wait for more elastic interpretation of Koranic and traditional teaching than the most liberal of the Ulema are now giving their people in public speech and through the press.

In the schools of all grades established by missionaries of the American Board in Turkey there are 24,000 pupils. These pupils are mostly from the Christian races. But they form a class, increasing every year, of educated minds, living and working among and for their Mohammedan fellow citizens. Their influence is educative and cumulative.

2. *The Bible and Christian Literature.*

Mohammedans, at least in Western Asia, couple their rejection of Christianity with an acceptance of the Jewish and Christian Scriptures. This is not merely nominal reverence. Witness the recent phenomenal increase in the sale of both Arabic and Turkish Bibles, Testaments and portions, in Egypt, Syria, Turkey and even in Arabia.

It is true that Mohammedans reiterate what the learned and candid among them know to be false, viz., that the Christian Scriptures have been

corrupted, abrogated and what not. But there is ample evidence that there exists to-day in the Mussulman world a wide-spread desire to know, at first hand, what Christianity is, apart from what it is shown to be in the lives of those professing Christianity.

While avowedly controversial religious writing has almost always repelled, at least has failed to win the assent, of men, all books of Western science, and much of the best literature of Christian peoples not distinctly religious, are welcomed by liberal-minded Mohammedans. Such books must tend to convince honest minds that truth in every department of thought is to be sought in the Christian rather than in the Mohammedan world. It is then but a step forward to the position where distinctively Christian literature, if it is not controversial, is eagerly sought for. Overcome prejudice by conciliatory, sympathetic, helpful dealing with Mohammedans, and the best results will attend the publication of Christian literature in their languages.

Even the issue of standard books on science in Arabic or Turkish has direct value in demonstrating the falsity of a thousand notions and superstitions which for the common people have, for ages, been part and parcel of their ancestral religion. It is believed that an up-to-date astronomy, recently issued in Turkish, will prove to that people God's message from the skies.

Materialism, agnosticism, even rank atheism have come in and spread with alarming rapidity in all nationalities of the nearer East.

A little book on Natural Theology published in Turkish some years since met with a warm welcome from many Mohammedans. "I have no objection to the book, but one of us ought to have written it," said one of the Board of Censors to whom the manuscript was submitted.

Now with the censorship removed, we come to closer range and issue books with such a title as "Universal Brotherhood and the Founder of Christianity," and latest of all a book of 288 pages on "The Unique Person of Jesus Christ and His Relation to the Human Race."

We cannot overestimate the value of the opportunity now offered to let clear light into Mussulman minds concerning Christianity, and the person of Jesus the Christ.

3. *Scientific Healing.*

No influence is more unmistakably happy among Mohammedans than that of the Christian hospitals and dispensaries now found in the cities of Mussulman countries. The influence of this form of practical Christianity, especially in places remote from the great centres, is often extraordinary. Enormous is the amount of needless suffering in all Mohammedan, in all Oriental lands. Millions of lives are every year cut short in infancy or in life's early years, because of the

incredibly unsanitary conditions, the dense ignorance, the stolid apathy, the horrid quackery which come down like an inheritance from age to age.

All this has not had place because Mussulmans do not love life, do not love their children, or because they do not care enough to respond to competent offers of help. The contrary is often touchingly in evidence when they see proof of both readiness and ability on the part of Christian physicians and nurses to save and heal.

A villager is stricken down with some acute disease which must be fatal in the close air of his dirty hut, or he has met with an accident which requires skilled surgical treatment and that quickly. There is one hope. At the Christian hospital in the city, they say, men are snatched back from the very edge of the grave. The buffalo cart is brought to the door. The patient is lifted on his wool mattress upon the rude vehicle. The hardships of a painful ride of four hours to the hospital are endured. The patient is received. He is taken in through the bath, put into a clean bed, cared for night and day by willing, loving, skillful hands. The disease is mastered; the operation is successful. When that man walks back home cured he never again calls or lets others call the Christians "Giaours." His heart is stored with grateful memories. He tells all the village of the Christian care and the

Christian teaching which have made his weeks in the hospital the happiest of his life.

Rev. H. T. Perry of Sivas writes, " Much the best work done for Mohammedans in this station is by means of our little hospital. Dr. Clark and Miss Cole, with their staff of assistants, have their wards usually full, and an average of not less than half of their patients are Mussulmans.

" Last summer they had a Circassian boy from the Tonoze region, who was suffering from a malignant cancer. The doctor frankly told the father that he could easily remove it, but it might reappear. They decided to have it done and paid ten pounds in advance. Abdul, the boy, was perfectly fascinated with the New Testament. He said they had nice books in their village ; but he never saw anything so good as this. He read it by the hour, was interested in family prayers, that were daily held with the patients. He seemed to accept Christ. The father was a man of dignity, the son of a Bey. When he came for his son we were all much pleased with him. There was some fear that the disease was beginning to reappear, and when we spoke of our sorrow, if again the boy should be doomed to suffer, the father said, ' It is worth all it has cost me to find such a manifestation of love as I see here. I appreciate all the care and kindness you have shown to my boy.'

" Abdul went home with his father, the latter

promising to bring him to the hospital again. But the disease worked rapidly. Dr. Clark and Miss Cole once went to their village to see him. The boy was wild with joy for their coming, and seemed as lovely in disposition as he was at Sivas. They left him and returned. Word soon after came that he was gone. We love to think of his joy in all the stories he heard of our blessed Lord, and the way of salvation in Him."

4. *Relief in Times of Calamity.*

This too is a form of help which Mohammedans welcome with gratitude. Famine, pestilence, internecine strife entail upon Oriental peoples measureless suffering. Their frequent recurrence tends to make men callous. The people do not help each other when in such straits. They perish like flies. Those who escape are dazed and know not what to do. It is uniformly Christians of the West who come to their relief. In these days of the telegraph, the relief comes by the morrow's dawn. It does not matter of what race or religion the sufferers are. All are aided alike. In November, 1895, a cablegram was sent from Constantinople to New York asking for a million dollars for help to victims of massacre. The Turks and Kurds did the killing and they put every obstacle in the way of relief. But then and afterwards they also were profoundly impressed with that exhibition of pure philanthropy.

After the scenes of carnage and arson with which in April, 1909, the city of Adana and neighbouring towns and villages were overwhelmed, large sums for relief and rebuilding were appropriated by the government. But while the poor sufferers were despairing at the infinite delays which attended even the partial distribution of this relief, Christians fed and clothed and sheltered the starving, naked, homeless people. Christians gathered in and cared for the waifs, the orphans and the widows. Their help was prompt, unwasted, effective.

Pure philanthropy tells everywhere. It is a fact writ large on modern Turkish history that the people whom everybody, of every race, trusts unhesitatingly and absolutely are the American missionaries, and men, Europeans and Protestant native Christians, of like spirit, who, in times of calamity and distress, devote themselves unsparingly to the relief of suffering, to the care of widows and orphans, to the effort to lift up the fallen, to give hope to the despairing.

VII

THE ETHICAL PROBLEM

CHRISTIAN teaching in ethics and especially concerning social life is a boon which is beginning to be appreciated by enlightened Mohammedans. In order to see clearly this impressive fact it is necessary to note the later ethical development of Islam as given in the Koran, and to read what Mussulman writers themselves tell us of the later life and example of their prophet and then to trace the influence of both doctrine and example in the life of Mohammedan peoples.

Let it be again noted that the claim of Mohammed to be a preacher of divine truth to the people of his race and time is not denied. There is much in the years preceding the Hegira to give force to this claim. The influence of his wife Khadijah over her husband seems to have been great and only good while she lived. Her death took place when her husband was fifty or fifty-one years old. This was ten years after his announcement to a few friends of his prophetic mission, and in the year 621, a year before the Hegira. Soon after Khadijah's death his life and teaching changed for the worse.

A CONTRAST

At their best the ethics of Islam,—always excepting the aspirations of its nobler mystics,—rest on a lower set of principles than the ethics of Christianity.

The faithful Christian does right, speaks the truth, keeps himself socially pure, because it is right to do so. He does not look for a reward for doing and being good in terms of some personal profit or honour or pleasure. The reward promised is higher spiritual uplift and advance. The crown he hopes to wear is a crown of perfect righteousness. The paradise he strives to gain is found in sinless service, gratefully rendered to God and to Christ in the immortal life, a life already begun here. It is enough that he is obedient to God out of love to Him, that he serves men and seeks their welfare because brotherly love impels him. When he finds himself acting from lower motives his conscience accuses him of unfaithfulness. Especially is it fundamental in Christian morality that the *soul* dominate the sense. Thus as the years pass and the powers of the soul grow and mature the animal nature more completely keeps its place of subjection and of service to the soul, so that the divine moral image in which man was created attains clearness and realization in the life.

In the practical ethics of Islam, on the other hand, virtue is stimulated, not by promise of

high reward, meet for a victorious spiritual nature, but of low rewards, unlimited delights of a sensual paradise. Here is the very negation of that aspiration which is the prerogative of man alone of all created beings in this world. The inevitable result of such a system is moral degeneration. Very early this result appeared.

Rev. H. O. Dwight, LL. D., for many years missionary at Constantinople, makes the following valuable observation touching the ethics of Islam: "We must approach the ethical problem, it seems to me, by way of the history of Mohammed's religious knowledge. The Scriptural revelation of God was as much a surprise to him as to any other pagan and as firmly grasped when understood. But the man was groping without godly instructors, so what he built on that knowledge was straw and stubble, fit only to be burned. He had for a background the attributes of God, and for a foreground God's wrath towards willful unbelief on the one hand, and His boundless compassion towards human weakness on the other. There he erected his edifice. The corner-stone of Jesus Christ and the indwelling Spirit being left out, a religion without conformity to the likeness of Jesus, and with sanctions hateful to God and ruinous to man was the natural result of rumination on human impotence that excites pity even in men."

Let us put in parallel columns some of the

moral teachings which are characteristic of the Gospels on the one hand and of the Koran on the other. It must be that really intelligent and upright Mohammedans find it a severe strain on their credulity to believe that some of these Suras were revelations from God. We quote from translations already made into English from the Koran in Arabic.

CHRISTIAN ETHICS

The New Testament

1. Whatsoever ye would that men should do unto you, even so do ye also unto them.—*Matt. vii. 12.*

2. Love your enemies: do good to them that hate you, and pray for them that despitefully use you and persecute you.—*Matt. v. 44.*

3. Resist not evil, but whosoever smiteth thee on the right cheek, turn to him the other also.—*Matt. v. 39.*

4. Every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.—*Matt. v. 28.*

MOHAMMEDAN ETHICS

The Koran

1. Whosoever transgresseth against you, do ye transgress against him in like manner as he hath transgressed against you.—*Sura II.*

2. War is enjoined upon you against the infidels. Whenever they (his enemies at Medina) are found they shall be taken and killed with a general slaughter. Verily God hath cursed the infidels.—*Suras II, XXXIII.*

3. O prophet, attack the infidels. Their abode shall be hell, an ill journey thither.—*Sura LXVI.*

4. O prophet, we have allowed thee thy wives unto whom thou hast given their dower, and also the slaves which thy right hand possesseth, and the daughters of thy uncle and the daughters of thy aunts; and any other believing woman if she give herself unto the prophet, in case the prophet desireth to take her to wife. This is a peculiar privilege granted unto

5. Every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress and whosoever shall marry her when she is put away committeth adultery. What God hath joined together, let not man put asunder.—*Matt. v. 32; xix. 6.*

6. Love thy neighbour as thyself.—*Matt. xix. 19.*

Be perfect as your Father in heaven is perfect.—*Matt. v. 48.*

If ye love Me keep My commandments.—*John xiv. 19.*

Abide in Me.—*John xv. 3.*
Because I live ye shall live also.—*John xiv. 19.*

Father forgive them for they know not what they do.—*Luke xxiii. 34.*

Ye shall be My witnesses unto the uttermost parts of the earth.—*Acts i. 8.*

Love suffereth long and is kind: love envieth not: love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, taketh no account of evil, rejoiceth not in unrighteousness, but rejoiceth in the truth; beareth all things, believeth all things,

thee above the rest of the true believers.—*Sura XXXIII.*

When ye ask of the prophet's wives what ye may have occasion for, ask it of them from behind a curtain. This will be more pure for your hearts and their hearts.—*Sura XXXIII.*

5. Ye may divorce your wives twice, but if the husband divorce her a third time she shall not be lawful for him again until she marry another husband.—*Sura II.*

(Propriety forbids any details concerning this third divorce and remarriage.)

6. The servants of the Merciful are they that walk upon the earth softly, and when the ignorant speak unto them they reply, Peace.

They that spend the night worshipping their Lord, prostrate and standing, and that say, "Oh, our Lord, turn away from us the torment of hell: verily from the torment thereof there is no release. Surely it is an evil abode and resting-place. Those that when they spend are neither profuse nor niggardly but take a middle course.

They are they that invoke not with God any other god, and slay not a soul that God hath forbidden, otherwise than by right: and commit not fornication, . . .

They that bear not witness to that which is false, and when they pass by vain sport, they pass it by with dignity. They, who when admonished,

hopeth all things, endureth all things.

Love never faileth. But whether there be prophecies, they shall be done away. Whether there be tongues they shall cease. Whether there be knowledge it shall vanish away.

Now abideth faith, hope, love, these three: and the greatest of these is love.

by the revelation of the Lord, fall not down as if deaf and dumb. Who say, Oh, our Lord, grant us of our wives and children such as shall be a comfort unto us, and make us examples unto the pious.

These shall be rewarded with lofty mansions (in Paradise) for that they persevered: and they shall be accosted there with welcome and salutation. Forever therein: a fair abode and resting-place.—

Quoted in Muir's "Life of Mahomet," Vol. II, p. 271.

It may be objected that in the first five of these quotations we have been unfair, quoting the best things from the New Testament and the worst things from the Koran. To this we reply :

1. There are no worst or in any degree morally bad things to be found in the teachings of the New Testament, while it is on just such things as we have quoted from the Koran that the conduct of most Mohammedans is based.

2. We have refrained from making quotations from Mohammedan tradition and extra-Koranic instruction touching social conduct, because it abounds in details too foul to be tolerated by Christians of the West.

It avails little to cull from Mussulman books excellent precepts if we find them barren of result in the life, because overshadowed by teachings more agreeable to the natural man. The following is a specimen of the mysticism of

which some Mussulmans are fond. Is it impressive or grotesque? "A Mussulman saint was accosted, as he was walking alone, by an angel standing on his left foot. 'I have stood 144,000 years on my right foot and then 144,000 years on my left foot contemplating the glory of God.'"

Professor Macdonald of Hartford Theological Seminary has recently published a book under the title "The Religious Attitude and Life in Islam." We have read the book with deep interest. It is a scholarly work and it is fascinating reading. The book presents with great force and in detail the prevailing bent of the Oriental and especially of the Mussulman mind towards the supernatural, its vivid sense of the presence and power of the Unseen, and shows in how many and various ways this presence and power are manifested. Professor Macdonald quotes extensively from two distinguished Mussulman writers, Ibn Khaldun and al Ghazzali, the one a metaphysician and the other a Dervish mystic, of high repute, whose remarkable writings have attracted wide interest among Christian scholars as well as among Mohammedans. Much light is thrown upon the mystical tenets of Dervish sects. In fact as one reads Professor Macdonald's book one rather wonders why the title of the book had not been "Metaphysics and Mysticism in Islam." Of the religious life

of the Mussulman peoples at large we learn little. Of Oriental metaphysics and of mysticism in every conceivable form there is abundance among Mussulman peoples, which dominates their thinking as far as they think at all. But the *life* has little to do with this. In their apprehension life and conduct are quite divorced from religion, whether in respect of its creed or its ritual. The ordinary Mussulman performs his religious duties, an opus operatum, speculates much or little, according to the bent of his mind, and then lives morally as he pleases.

Professor Macdonald's work gives us, not the ethical conditions of the Mussulman world, but the ethical and religious teachings and struggles of a few men of mark, who were in real though unconfessed revolt against the later, grossly unethical teachings of the Koran and the influence of the well-known later life of Mohammed. While we applaud those men we cannot refrain from regretting the necessity under which they felt themselves to be of continuing to call themselves Mohammedans. *Muslim* they were, in the true etymological sense of the word.

VIII

THE EXAMPLE OF CHRIST AND THAT OF MOHAMMED

WE all know that our lives are molded by example vastly more than by doctrinal teaching. Who of us has not been profoundly influenced by parental example? Who does not remember some apparently casual word, some act of parent or teacher, on which his very character and course of life has turned as on a hinge? Given a nature whose moral bent is downward, rather than upward, it is not the uplifting forces which are the most potent, but those forces, the rather, which tend to pull down and to lessen the commanding power of conscience. When the example set before men is that of one they are taught from childhood profoundly to revere, the power of such example far transcends that of all other influences, teachings or commands put together. It is not the matchless teaching alone but that teaching, illustrated and illuminated and enforced by the life and example of Jesus Christ and sealed by His voluntary death for men which has ever been the one vital and victorious force of Christianity in our world.

We are more than simply aware, we are keenly sensitive to the fact that in referring to the example of the prophet of Arabia on its moral side, we are venturing to touch a subject from which profane hands are warned off by all Mohammedans. But we cannot work intelligently for Mussulman peoples till we know that moral handicap which has made friendly and well-informed persons insist that the only reform possible in a Mohammedan community involves a revolutionary change in the practical ethics of their religion.

Any correct and useful diagnosis of a disease requires both intelligence, thoroughness and honesty in the physician, and sympathy with the patient. Even an internal ulcer does not defy remedial measures, if they are faithfully and fearlessly applied before it is too late.

Let it not be forgotten that our object in this writing is not criticism. It is not to furnish material for successful controversy, but solely to help possible candidates for work among Mohammedans, and also to help others who may desire, as they are able, to discharge, intelligently and sympathetically, their Christian duty towards these peoples, to measure the depth of the pit into which Mohammedans have been thrown and in which they grope and vainly struggle till helped out by the love which had its origin at Bethlehem and on Calvary.

We meet at once, as we propose to enter the forbidden ground of inquiry, two facts : first, a disposition on the part of leaders among Mohammedans to veil from curious and critical eyes the domestic and personal life of their prophet ; secondly, his followers declare that, as Mohammed was the favourite of heaven, he had special privileges. They do this while acknowledging that Mohammed claimed the right to resort to deception, treachery and assassination to a degree condemned even by heathen Arabs, and to increase his harem to an extent denied to his most faithful followers,—except the free perquisite of unlimited concubinage with women captives in war time.

Among these privileges was the right to please himself in things where his appetite was strongest. He was especially fond of women. Therefore as he was a very holy man he could have as many as he wished, even to taking the wife of his adopted son and claiming a special divine revelation permitting the gratification of his lust. And no Mussulman, much less an “infidel,” has any license to criticize. That is to say, sin is a privilege which God may grant, and the higher a man mounts towards God, and the more acceptable he is in the divine presence, the freer he becomes to descend to the use of the lowest and most execrable means to gain his ends ; the more he can defy criticism when he makes deception a

fine art and indulges his sensual appetites beyond what even he permits to others!

The violence thus done to the moral sense is amazing. What is demanded of Mohammedans is that they veil the facts of their prophet's later life and example, and hedge and shuffle when asked if they approve all this.

The position is so revolting that as Christian influence extends in the world a reaction must come even against a teaching and a habit of mind maintained for almost 1,300 years. Thoughtful Mussulmans, when they read the Gospels, will yet be shocked at the immeasurable contrast to their prophet revealed in the life, example and teaching of Jesus Christ.

We are glad to believe that some devotees of Islam have lived closer to the theology and the better ethical teaching of their faith than could be expected from the large license granted to the senses in the Koran itself, and from the influence of the known facts of their prophet's later life.

The fact that Mohammedans couple with the doctrine of the sinlessness of prophets the doctrine that the grossest indulgence of the sense desires is a lawful perquisite of these holy men is hideous. We can conceive of its being cherished by sane men only on the supposition that the moral sense is atrophied. It is a fact, however amazing it may seem, as evidenced by the expert

testimonies quoted in this chapter, that this atrophy of the moral sense has become so complete even in most respectable Mohammedans that they often claim to see no wrong in Mohammed's later life. They are too blind to recognize the moral contrast between their prophet and Jesus Christ.

"When the prophet's weakness was generally known fair women either presented themselves or were sent to him from various parts of Arabia, or the husbands of fair and fruitful women offered to hand them over to the prophet (he had nine wives already besides concubines) and indeed at Medina whenever a woman became a widow her relations would not find her a husband before asking whether the prophet wanted her."¹

Sir William Muir, in his "Life of Mahomet," Vol. II, pp. 90-96, draws a comparison, which is in fact a sharp contrast, between the temptation of Christ and that of Mohammed, or rather between the way each met essentially the same temptation. This has been criticized by able men, but the great contrast between Mohammed's later and his earlier years and between some of the later and the earlier Suras finds its logical explanation in Sir William Muir's comparison.

We devote the remainder of this chapter to some of the answers received to questions 4 and 5 as given in the Introduction.

¹ Margoliouth's "Mohammed," p. 351.

Two missionaries working among the Shiite Mohammedans of Persia, and to some extent missionaries in India also testify to the sensitiveness of Mohammedans to the degeneracy of their prophet's later life and to their appreciation of the contrast between his life and that of Jesus Christ.—S. M. J., H. C. S., E. M. W., H. U. W.

Others say that neither of these matters can be discussed with Mohammedans without making them angry. If they see what we see they will not confess it.—A. Y. T., G. Y. H., W. A. F., J. C. Y., J. E., L. M. H., T. D. C.

The following testimonies are more in detail, and are given with slight abridgment.

"I have never met any one who was sensitive to the degeneracy of Mohammed's later life. Nor do I see how they should be. Taught to regard Mohammed as the perfect man, infallible by virtue of his office, they are not in a position to judge: and the free thinkers among them do not seem to study his life. The doctrine called *Ismet ul Enbia* (sinlessness of the prophets) seems to remove all comparison of the character of Mohammed with that of Christ from their plane of thought."—D. S. M.

"Those who have studied the life of Jesus notice the marked moral contrast between His character and that of Mohammed, but the masses still read such lives of Mohammed as are grotesque in their unhistoric character. This is very evi-

dent from the publication in India of such books as Carlyle's "Hero Worship" and other apologies for the life of Mohammed, such as those written by Ameer Ali, etc. Dr. Koelle rightly called attention to the contrast between the Mohammed of history and the Mohammed of tradition. Neither of these two pictures satisfy the educated Mohammedans of to-day. The first is too truthful and the second is too absurd."—S. M. Z.

"I have found only one Mussulman sensitive to the degeneracy of Mohammed's later life. He graduated from our college two years ago. He is the son of a very liberal minded pasha, and is now in Constantinople attending an advanced Mussulman school and anticipating courses in the Universities of Paris and of Oxford. He was an exceptional student in every branch of knowledge he touched. In my Bible class he stood at the head of the list of some very bright Christians. After being in the class about three months he volunteered the remark to me that he never before had any idea of what true Christianity meant, that the Christians here give the Mohammedans no idea of what true Christianity is. On account of his attacking the life of Mohammed in the presence of his uncle, he is now under surveillance, and will not be permitted to go to Europe until he is more matured.

"The reason Mohammedans do not see the

contrast between the character of Mohammed and that of Christ I believe to be largely their ignorance of the life of Christ."—J. P. McN.

"When reading the Gospels with some Musulman sheikhs, we repeatedly heard their expressions of wonder and admiration of Christ's character and doings, but never was a parallel to Mohammed's life drawn or tolerated."—J. E.

"If education is freed, in time Mohammedans will know the real character of Mohammed, and will revolt from the idea that his physical power of sensualism is a proud mark of his divine appointment as a prophet."—H. O. D.

"The historical facts, as we accept them, are not generally admitted. When admitted they are justified on the ground that Mohammed was a favoured prophet, was above law, that everything was lawful to him, and that the precepts of his law were not binding on him. Liberals who accept the facts are so far from the faith that they do not think it necessary to apologize for them. Shiah lives of Mohammed are so full of exaggeration and fable that the ordinary Musulman does not appreciate the difference. They are both sinless according to his notion."—S. G. W.

"The more intelligent Mussulmans are sensitive to the degeneracy of Mohammed's later life. A Kurdish Agha, in conversation with me a few years ago, remarked that Christ was superior to

Mohammed, and that Christ's religion was superior to the religion of Mohammed. Mohammed taught his followers to lie and steal, to kill and to take many wives, etc., while Christ taught His disciples to love truth, purity and peace, and when smitten on one cheek to turn the other, etc. To this he added, after a moment's reflection, 'I notice, however, that while we Mohammedans obey the precepts of our prophet (as above) you Christians do not obey the precepts of Christ.'"—E. M. McD.

"Devotees of Islam are sensitive to the degeneracy of Mohammed's later life to the extent that they try to explain it away. Their refuge is that Mohammed acted as God's messenger. It was Moses and the Amalekites. Many of them appreciate the contrast between Christ and Mohammed, and this has unhinged the faith of many in Islam."—E. M. W.

"To some extent the degeneracy is recognized. Ameer Ali's 'Spirit of Islam' fairly represents the apology of those who feel the contrast between Christ and Mohammed, as the thoughtful and non-bigoted ones do to some extent, but they adjust the balance by laying stress on the necessities of secular policy."—H. U. W.

"A few only admit the degeneracy of Mohammed's later life, and these will not admit it in the presence of other Mohammedans. Islam holds all prophets sinless, but the few mentioned

above would acknowledge our Lord's superiority."—J. G.

"Some Mohammedans will admit that Jesus lived a purer life, even the purest life of any man. But Mohammed being a prophet, what he did was excusable. Yet they often note the contrast between his life and that of Jesus."—A. K. B.

"Very few Mussulmans will allow anything like degeneracy in Mohammed's life. I know a group of men who thoroughly appreciate the fact that Mohammed committed gross sins, especially in his later life; but these men are not really Mohammedans. They confess that they have left Islam. The common answer is that no prophet is reckoned sinful by God.

"An increasing number of Mohammedans appreciate the moral contrast between the life of Jesus and that of Mohammed. They acknowledge this in private. Many of the peasants are deeply impressed with this from direct reading of the Gospels in contrast with the traditions they have heard from the Khodjas."—S. V. R. T.

"What we in the interior find is a reverence for the prophet which is assumed to be indisputable. Unless wishing to provoke antagonism, it is not well to explain the facts of his human weakness. In the mind of our Mohammedan friend is a fixed apotheosis, upon which he enlarges in a variety of the most extravagant expressions of praise. The times have not been

such as to warrant our bringing forward a dispute concerning the moral character of Mohammed. I remember how in the time of Sultan Abdul Aziz the young officers at Marash, at the Ramadan fast, would close the doors, smoke their cigarettes, and speak disrespectfully of the prophet; but all that has been changed during these later years. Now he is spoken of as their intercessor, by whom they will pray to God, and the difficulty in such questions of moral character is that if a corrupt life is affirmed, and even proved, it is not found to mar at all the exalted honours which the prophet is supposed to enjoy.

“The method which for myself I have preferred (taking advantage of the fact that I am conceded to be a man of the Sacred Book) is to divert the conversation in such a way as to tell with the greatest simplicity and earnestness possible just what, in our experience, we find our Risen and Glorified Lord really to be to us;—that He hears our prayers; intercedes for us; sends to us the Holy Spirit of Power; and especially to show that He is working among all the events of history of the world, to prepare for His future kingdom which is to extend over the whole earth. Since I have not, in saying these things, antagonized their system, they do not usually resist my expression of testimony as to what my Lord is to me. Even if they dislike it they will only somehow change the conversation; and

oftentimes they get off from the main point by some talk concerning signs and wonders.

"One of our Vali Pashas, after a talk of this kind, covered himself with many words on Pantheistic philosophy, showing really that he was not at heart a true Mussulman ; and another said that in our Protestant worship we should use our one hundred ascriptions of praise, with a great variety of expression," etc.—H. T. P.

"Mohammedans are sensitive to any criticism of Mohammed. The other day in an interview with a young man who seems to be a sincere convert to Christianity, he told me that Mohammed's low moral character was one of the causes that led him to distrust Islam. The contrast between the sword of Mohammed and the gentleness of Jesus is effective, as is the contrast between the death of Christ and that of Hussein in the massacre of Kerbala, the latter fighting sword in hand. Still the effect is largely neutralized by the vicious conception of morality as grounded in arbitrary commands of God instead of in His character."—W. A. S.

"While recognizing and not liking to talk about the degeneracy of Mohammed's life and while admiring Christ's life, Mohammedans say, "What has that to do with religion? Religion is a matter of holding a correct creed and has nothing to do with morality. It is a common saying with them that no prophet has sinned, and

if one brings forward awkward statements to the contrary, one is met with the answer, 'But he taught the truth without error and held it.' I have seen a man in jail for atrocious murders of children, and while his keeper admitted that he had done the murders, he added, 'Government ought not to punish this man; he is such a good man, always observing the hours of prayer.'

"Another time I was preaching about some Mohammedans who had committed burglary and murder, and one of my hearers said, 'But they are good men; before breaking into the house they said, 'Bismillah,' and so what they did was in the name of God and there was no harm in it.' A friend of mine was challenged in a bazaar to give proof of the superior truth of Christianity to Islam, and he replied by saying that the lives of Indian Christians were, in the judgment of their neighbours, better than the lives of their Mohammedan and Hindu neighbours. An educated and intelligent Mohammedan who was standing by said, 'Yes, we all admit that, but what has that to do with religion?' So all that know anything of the lives of Christ and Mohammed will admit that the one cannot be compared to the other, but will say, 'What difference does that make? What has that to do with religion?'"

—T. B.

"Some of those who are enlightened and whose moral standard has been raised by Western

culture are sensitive to Mohammed's moral lapse, yet they say, ' Mohammed's life should be judged according to the moral standard of the people of his age. They find that he was far superior to those whom he addressed, and brought many out of darkness, and directed them towards the best standards of morality which could be had at that time. His mission, they say, was to preach the unity of God. To a certain extent they recognize the contrast between the life of Christ and that of Mohammed, but they say that Christ lived only thirty-three years, and out of that we know of only three years of His life. We do not know what He had been doing during the thirty years. Mohammed lived twenty-five years with Khadijah, and we see no spot in his life. After this if he ever allowed the slaughter of some persons it was in self-defense. If he took more wives it was justified according to that age. If he exceeded the limit fixed for other Mussulmans, this was allowed by God for some special reasons. They admit that in the last ten years of his life we see that there was in him the spirit of revenge towards his enemies whom he considered the enemies of God. But it was in the same spirit as Moses, Joshua, David and other Jewish kings acted. There is nothing objectionable in this."—A. S.

"The Mohammedans whom I know do not regard Mohammed's life as degenerate in any re-

spect. It was directed and permitted by God, and so cannot be degenerate. They do not feel that Mohammedans are more degenerate than the Christians surrounding them, and regard the Christians as immoral and profligate because of their adultery and fornication, while they think of themselves, although having more than one wife and concubines, or frequently divorcing their wives and marrying others, as being moral and pure. What they do and their manner of life has the sanction of heaven, as taught in the Koran and practiced by the prophet. The Mohammedans of Egypt have never studied the life of Jesus. The recent distribution of tract literature on Christ and Mohammed—the infallible prophet—has drawn the attention of some to the great contrast between the lives of Christ and Mohammed. Their stubborn persistence in regarding all efforts to set forth the moral character of Mohammed as viewed by Christians, as merely attempts to abuse him and insult his memory, has prevented them from being influenced by the gospel record of the spirit and holiness of Christ's character."—Pres. Alexander.

"I have not met with any Mohammedan in Malabar who would assent to this fact of any moral lapse. The Mohammedan is quite different in this respect from his Hindu brother, who, as a rule, will freely admit the moral degeneracy of his gods.

“No Mohammedan will acknowledge the moral contrast between Mohammed and Christ, but the great efforts being put forth recently by Mohammedans in Malabar to disprove the sinlessness of Jesus are, in my opinion, a sure indication that they are conscious of the moral superiority of Jesus, although they are unwilling to own it.

“In my dealings with Mohammedans I invariably point out the moral contrast between the life of Jesus and that of Mohammed, but I do not remember a single case in which a Mohammedan admitted the moral preëminence of Christ. Once I was talking on this very subject to a pious and sensible Mussulman who possesses a fair knowledge of the Gospel. In the course of our conversation I saw that the man was deeply affected by the instances I brought forward from the Gospel and the Koran showing the contrast between Christ's sinlessness and Mohammed's sinful acts, and the consciousness of his own sinfulness; and in order to deepen the impression already made on the mind of the man, I offered him a tract written by the late Dr. Gundert, on Mohammed's life and work. He had already stretched out his hand to take the tract, when he suddenly drew it back and said, ‘I had better not take it. All kinds of questions and doubts might be raised in my mind about the great prophet by the reading of this book, and this

would turn out a sin to me.' And no words of mine could persuade the man to accept the tract. He wanted to deliberately shut his eyes to the contrast mentioned above. I remember also the following remark made by that man: 'No prophet is absolutely sinless, but there is a vast difference between the sins of prophets and those of common men. The sins of prophets are but subtle sins, so subtle that we common men are not in a position to pass judgment on them.'

"It is but natural and psychologically quite easy to understand that Mohammedans deny the palpable difference between Christ's sinlessness and Mohammed's moral degeneracy, for if they acknowledged this one great fact, they would be obliged to go on and to accept the absolute claims of Christ on their conscience and faith."—
W. B.

IX

A SEARCH-LIGHT

THE massacres of Christians by Mohammedans which have in very recent as in earlier years horrified Christendom have been carried out in strict accord with the Canon law. In the "Muldeka" the doctrine is set forth that killing is less evil than sedition. So if men or a people are believed to be planning insurrection, they are to be killed, their possessions seized, their women captured, and this under the rule of the Jihad, or sacred war. So those orgies of carnage and arson, attended by treachery and falsehood, by infernal cruelty and beastly lust, are the natural fruit of Mohammed's ethical teaching and example at Medina.

The law of expediency may rule out these manifestations for many a year. Honied interpretations of Islamic teaching may be forthcoming to soothe irritated Christendom. But the tiger and the python are only sleeping. So long as Islam is an armed power in the world such events may be expected to recur.

On such dread occasions the humane conduct of some Turks, who have saved Christians at

great personal risk, is worthy of all praise. It illustrates the call of humanity in opposition to Canon law, just as the conduct of those roused by religious fanaticism to the commission of murder, arson and rapine is inhumanity defying all restraint in its mad career.

But let us see to it that the wrath which is justly kindled against these outrages upon humanity is directed, not against our brother men, but against that shocking travesty of ethics which has, to faithful Mohammedans, unquestionably justified the very acts of indescribable horror which have, from time to time, shaken Christendom like an earthquake. Let us do all that present opportunities permit to instill into the minds of Mussulman born youths those principles of moral life and conduct which have their vital roots in the religion of Jesus of Nazareth alone, and their illustration in the lives of His faithful followers.

Much has been written concerning the degradation of women under Islam. Alas, that it is all true! But much more is also true. Men have thrust women into a position below themselves. How about the men in the process? Have they not also dropped down, even to a lower level?

A Mussulman gentleman, surprised at the words of Christ in Matthew v. 28, said, "Why of course I wish for a concubine any fair woman



A MOSLEM CEMETERY, SCUTARI, CONSTANTINOPLE

I see." Knowing his prophet's example, why not?

The women are the mothers of the men, and among Mussulman peoples, the child through all his early, plastic life, is within the precincts of the harem, with the mother far more than with the father.

What revenges woman takes upon the man who thrusts her down! Look behind the lattices of the harems of the great and see. Those who have looked tell of offenses against chastity which cannot be here mentioned in detail.

How low Mohammedan women can voluntarily descend the writer once learned to his horror from one who knew, and whom he could not even suspect of deceiving or of exaggerating. Among the rude Mohammedans of Central Asia the sin condemned in Leviticus xviii. 23 is elaborately practiced and taught by the elder to the younger women.

When we condemn polygamy Mohammedans often point to that shame of Christendom, the polyandry of our great cities. They know as well as we do that in the one case men are acting according to the teaching of their religion and the example of its promulgator, while in the other the acts committed are in defiance of the most explicit commands of the Founder of the religion.

Another fact requires to be mentioned. The

whole system of mechanical defenses of chastity in women, which characterizes Islam, did not exist in Arabia in the earlier time. It had its origin among the devotees of Islam in the necessity Mohammed found himself under of in some way guarding his increasing harem in his later life. It can hardly be claimed that this system raised the social morality of Semitic peoples. Indeed the whole mechanical device of guards of neuter gender for harems, of lattices, veils, forced seclusion, has been a powerful stimulant to immorality and unchastity. "Why," I once asked a Turkish gentleman of high position, "in your burial service do you associate the mother's name, not the father's, with the personal name of the deceased?" "Because then and there we dare not lie. We know who the mother is: we cannot be sure we know the father."

The moral degeneracy witnessed in Mussulman races has been checked so that it has not resulted in the destruction of a race, by the sterner virtues required in war, or by life in the open air of scattered and nomad races.¹

¹ It has been stated that the recent revolution in Turkey has greatly changed the condition of Mussulman women. The statement is misleading. The condition of nine hundred and ninety-nine out of every thousand Mussulman women has not materially changed during the last three years. They are, however, somewhat more free than formerly in going unveiled in semi-public places, and the desire for education is spreading among them.

MOSLEM REVOLT

All Shiah Mussulmans reverence Ali, the fourth Calif, above Mohammed. Among all Mussulman peoples there are numerous sects of Dervishes. The adherents of these sects revere the founder of their order more than they do Mohammed. Even devotees of the Bektashi order, the freest of them all, are very cautious about saying a word to a stranger derogatory to the character of Mohammed. Yet the more enlightened of this order, the esoterics, hold to ethical principles much nearer to those of the New Testament than to those of the Koran. For example, they permit no second marriage while the first wife is living, except in case of chronic illness or childlessness of the first wife, and then only with her consent.

There is one tribe of Kurds, called the Kuzzelbash (red heads), numbering many thousands and widely scattered in Turkey. They are of Christian origin. Their religion is hardly Mohammedan at all. It is a mixture of paganism with Christianity, with a thin veneer of Islam. Many

At Constantinople there is a small group of highly cultivated Moslem women, the sisters of the president of the Chamber of Deputies prominent as leaders, who are working for the establishment of a first-class college for Turkish girls. There have always been a very few Moslem women, two or three in a generation, who have gained distinction as writers, while the secret influence of some women has sometimes decisively influenced public affairs.

years ago the writer visited two of their villages. He found the hair and beard of every one of those "red heads" as black as a coal. Tall, splendid fellows they were physically. It was regarded as a shame for any of their women to know how to read; very few of the men could read. The entire population of those villages wished to declare themselves Christians if they could be assured protection in so doing.

It is supposed by many that the Mohammedan world is a unit. Mohammedans themselves sometimes claim that they are undivided in their faith and in their discharge of its duties. It is boldly proclaimed that the Sultan of Turkey is by Mohammedans the world over recognized as the Calif, the successor of Mohammed. Christians hold up these supposed facts to the shame of Christendom for its division into many sects. The divisions and internal strife of Christendom are indeed a shame and a reproach, but the divisions of the Mussulman world are more numerous and run deeper. They furnish a sure prophecy of impending disintegration. Pan-Islam is an effective term to conjure with. It raises a wide-spread scare in the political world. But Pan-Islam is a rope of sand. Orientals know well how to say one thing and think its opposite. There are vastly more Mussulmans to-day who do not recognize Mehmet V as Calif than there are who do. Even among the Young Turks

there are many to whom Islam is but a cloak worn in public. Many of them are Free Masons. Large portions of Arabia have always defied the authority of the Ottoman sovereign. What do Chinese Mohammedans know or care for him? He vaunts his rule over the millions of Indian Moslems. It is an idle claim. The Mohammedans of the Dutch East Indies have as little concern with the Sultan as they have with the Czar of Russia.

Apparently the incongruity of Mohammed's later life with his own earlier and better teaching is not the disintegrating force in the Mussulman world. But a more intimate acquaintance with Mussulmans leads one to a different conclusion. Read from the standpoint of such an acquaintance, Professor Macdonald's book, referred to in Chapter VII, shows a revolt of the best minds among the devotees of Islam against the example of their leader.

The learned and noble Arabs spoken of in Chapter II were the real Protestants of their time. Such Protestants Islam has never lacked.

Man was created in the moral likeness of God, and as knowledge increases his soul revolts from sense dominion. He recoils from a travesty of sanctity. He demands an atmosphere in which aspiration is possible.

We are left in no doubt how God regards the sins of His holiest servants and of the greatest

prophets. Set over against the grossly immoral doctrine of the "sinlessness of prophets," invented to veil and excuse the personal conduct of Mohammed, see the many explicit statements of sacred Scripture. Read Deuteronomy xxxii. 48-52. Read the record of Nathan's rebuke to David. "To whom much is given of him shall much be required" (Luke xii. 48). These are our Lord's own words and they state the great law of the moral world, that the greater one's knowledge of spiritual truth and the larger his opportunities, the more responsible he is to live worthy of his knowledge.

We close the discussion which has occupied three chapters by affirming our conviction that the knowledge of what we have briefly delineated is a part of the necessary preparation of any man who would work effectively for the moral and spiritual uplift of men or of children who were born under the moral blight of the later ethical teaching and example of the prophet of Arabia.

In the face of the light now breaking in upon Oriental races, in the increasing knowledge, shared by all civilized men, concerning the person of Christ and the power of His personal influence in human life the world over, it is certain that in years not remote the character of Christ will win Mussulmans to more than reverence towards Him as a prophet. They will not always recognize Him simply as a man who has

taught them about God and the life to come. They will certainly at length come to faith and trust in Him and in Him alone, as the one model of a perfect human life, as the one Restorer of man to the favour of God.

What has been written should result in no revulsion from those brothers of ours, the devotees of Islam, of whatever race, and on however low a plane of life and conduct they are found. It should the rather deepen our yearning to help them share that purer life which Jesus came into the world to impart: "That they might have life, and that they might have it more abundantly."

PART III
Fishers of Men

X

THE CHRISTIAN MISSIONARY AND ORIENTAL CUSTOMS

THE missionary is a herald. He is equally a servant of men. He is likely to remember the first and forget the second. Yet his Master came not to be served but to serve. A man goes among Orientals with a deep and unshaken conviction of the superiority of the institutions and customs of his own people. Ten chances to one, he assumes, perhaps unconsciously, an air of personal superiority to those whom he sincerely desires to benefit.

He discovers later that the Oriental, under the well-assumed air of deference, is quite certain, too certain to allow him to boast about it, that he is himself of a superior race, with a more venerable history and higher rank than the upstart people of the West.

One of the first things the missionary has to do is to rid himself altogether of every sense of superiority, to drop it overboard on the voyage out. Especially should he avoid ever claiming superior attainment in holiness. Many Oriental barefoot "saints" will claim more than he does, and the people will believe them rather than him.

If the missionary carries with him profound humility he goes with an excellent asset for the success of his mission. Let him be a learner as he begins to discharge the duties of a teacher. He has much to learn *on the field*, better than all he could learn before he set out. A careful, prolonged and sympathetic study of the religion of the people and that at first range is manifestly of the first importance. But there are many characteristically Oriental customs that are worthy of respect. Among these are the scrupulous courtesy, the ever ready hospitality, the avoidance of haste, the recoil from all nervous rush, the carefulness never to enter a room except with clean feet. In these and many other things the Oriental, the Mussulman especially, sets a worthy example. A venerable Arab sheikh for many years lived near me whom I never saw walk more rapidly than half a mile an hour. No doubt he thought my gait vulgar. I never thought it well to imitate him, but you could not deny the royal, if somewhat ponderous dignity of his movement.

“Will your honour condescend to grace your servant’s hut at the dinner hour to-morrow?”

“Please God I will intrude upon the abode of prosperity on the occasion to which your honour has graciously invited your servant.”

Does this seem stilted? It is smooth as oil, as natural as breath to a Mussulman. Show him,

without any assumptions, that you are familiar with his language, with his nation's history and traditions, that you respect his religion, that you hold him as a brother, that you wish to serve him, not at all to play the superior over him, *in any way*, always holding yourself a little below, never above him, and you will have gained his esteem and are on the way of gaining his affection.

You must know a Mussulman exceedingly well to be able, without offense, to ask after his wife's health, even when you know her to be ill. And when you do know him well, you will not ask the question directly as we should, but indirectly. A Turk whom I knew well, who had no children, always referred to his wife modestly as "the children." If you know of illness in your Mussulman neighbour's harem, you will never say, "How is your wife to-day?" but "I trust you can give a better report of household health to-day," or something similar.

We give great importance to a modest attitude, to the avoidance of any air of superiority, to courtesy, even a reciprocation of Oriental courtesy, to a sympathetic, a fraternal manner.

This is all the more important because Orientals, unhappily, have learned to brook what to them is discourtesy in their intercourse with Occidentals.

Still more important is it because courtesy and

considerateness as well as sincerity and truth are required by our religion. This has characterized the ripest Christians in all ages. The Apostle Paul was the model of a perfect gentleman. Jesus Himself, while the embodiment of truth and the source of spiritual life, perfectly illustrated as well as taught humility, the love of service, the greatest considerateness for others.

Rev. Ahmed Shah, of Hannipur, India, gives the following incidents, which illustrate and emphasize what we have here said of the supreme importance of a missionary's approaching Mohammedans fraternally, sympathetically, as Christ Himself certainly would do.

"One day as I was walking with a Mussulman friend, we passed two churches, and in answer to his inquiry, I said one was for Europeans and the other for natives. 'There must be two Gods, one European and one Indian,' he replied. He was hardly satisfied with my explanation that the language used in one was English and in the other Indian.

"Once an educated Mussulman was won over to Christ and used to attend an English church, but he was told by the chaplain that although he did not himself object to his attending his church, yet as friendly advice he would tell him that it would be much better if he attended the church meant for natives. The man was shocked and

demanded the reason. The chaplain had to tell him that his English audience would not like any native to come and sit side by side in the same church. Hearing this he replied, 'I think your English audience can sacrifice everything, even their God and their Saviour Christ, but they will never sacrifice their national pride even for Christ's sake.' This he said and left the church. Since then he has proved a great opponent of the Christian religion. If any Mussulman is near to Christ he has made it his mission to stop him, and relates his own experience.

"I heard the following when in the city of Aligarh, on the invitation of the trustees of the college, on the occasion of the visit of the Ameer of Afghanistan. Some six months previous, in that city, where missionaries of the Church Missionary Society reside, one Sunday the European missionary was absent from town, and an Indian priest was officiating in his place. He sent the usual notices of the Sunday services to the English residents. But the English residents would not have an Indian lead them in the services. They circulated their own notices and one of themselves, a layman, officiated. This Indian priest was an educated man, a graduate of one of the Indian universities, took a three years' course in a theological institution, was duly ordained as deacon and priest by one of the Anglican bishops. At first I did not be-

lieve the story, but I am sorry to say that on inquiry I found every part of it was true.

“The teaching of the Koran unites all nations and individuals in a common brotherhood and washes out all racial distinctions.”

Rev. Dr. Robert Chambers of Bardezag near Constantinople says, “From what I observe and hear I believe that the Turks are observing Christianity with something more than mere curiosity. It seems to me that many are beginning to grope in that direction in the hope that Christianity may afford some help in the building up of the new Turkey, help which they are beginning to feel is not found in Mohammedanism.

“I am not sure that we are as well prepared as we ought to be for this new work, though the missionary body is certainly much better fitted for it than it has been in the past. I think we ought to approach the Mohammedan in no narrow spirit. I think we should start out with the conviction that it is not necessary for a Mussulman to take the Protestant or even the Christian name in order that he may become a useful force for God and righteousness in this land. I should like to see much effort expended in getting into sympathetic spiritual relations with the Turks. I should like the Turks to feel that our effort is to help them and to contribute to their religious life something which they need



The Late Sir Sayyad Ahmad Khan, founder of the Mohammedan College
at Aligarh

and which Christianity can give them, without enforcing upon them the dogmas and definitions of our theologians."

True, we are as yet in the vestibule of that holy place, that holy of holies of Christian experience, into which every missionary must enter, and in which he must live, if he would win souls to faith in Jesus. To *win* them heart and mind, that is the problem.

In Chapter XII we try to present that which is divinely effective in missionary endeavour. You can never drive men to Christ. You cannot argue them into the kingdom of heaven. You can love them into the path of faith. Hold up Jesus the Christ in your own lives, and so win them into the heavenly way.

XI

CONTROVERSIAL METHODS, EXPERT TESTIMONY

THE late Rev. R. H. Weakley of Alexandria, two months before his lamented death, writes :

“ The unobtrusive effort to induce Mohammedans to read the Scriptures, in the first instance by exciting curiosity to see what the Book contains by offering a single Gospel to every Mohammedan in the bazaars of Alexandria, has resulted in large sales of Arabic Scriptures. This is real missionary work, for I know the books are read even if I do not personally know the readers. I have become convinced that controversial methods, in seeking to win Mohammedans by exposing the falsity of their religion, are not those which I should now advocate or use.

“ That they can be won by the waiving of all dispute, and by answering objections with a ‘ Take and read for yourself,’ or ‘ Let us read to you ’ I know well. The reader or hearer judges himself unconsciously, the appeal being not to the Mohammedan but to the man. The *man* in

the Book speaks to the heart of the man who reads or hears it.

"To answer a sincere question is not controversy. It should be sympathetically given, and may solve a difficulty for the ignorant inquirer. But I would accept no challenge; it is seldom other than a defiance, in temper as well as in fact. To put it aside gently, and then to appeal to the conscience of the man in the presence of God is an excellent way. I have known this done with astonishing effect, the arrogant champion becoming, before the end of the interview, a deeply interested listener.

"Attack has its use in disturbing unthoughtful confidence in an impregnable Islam, such as is prevalent amongst its votaries. Missionary brethren may deem it a necessary preliminary to the teaching of the truth. I thought so at one time, but now prefer to ignore Islam and address the man."

We are permitted to give the following detailed discussion of this important subject in a letter of Rev. Dr. Wilson, of Tabreez, to the secretary of the Society under which he works.

"I think that comparatively little time or energy is (or should be) spent by missionaries in the discussion with Mohammedans of those things which we have in common. The point of agreement in doctrine, such as the unity of God, creation and providence, angels and the

judgment, receive only incidental reference. But sometimes it is different, as when the leading Mujtihad of Tabreez on the occasion of a visit proposed, and engaged us in discussion of the question of proof of the existence of God. There is a class of subjects such as faith, repentance, prayer, atonement and others in relation to salvation, in which the terms are the same but the practical significance is widely different. These should be emphasized and the meaning brought out and inculcated.

“It seems to me an effective way to begin by introducing some point which we have in common, as the supernatural birth of Christ, or by affirming some doctrine, as the unity of the Godhead or the sinfulness of drunkenness, about which the Mussulman doubts the correctness of our teaching. The correction of a misconception of a Christian doctrine is always a good preliminary step. A good survey of the moral code is helpful and by turning the attention to Christ's teachings about sin in the heart, we immediately pass from one of the similarities to one of the important differences between the two systems.

“In general I prefer to have the discussion, or give the instruction, on Christian grounds, for the defense of the integrity of the Scriptures, the reality of the death and the crucifixion of Christ and of His resurrection, His divine nature and unique mediatorship gives us the opportunity to

state the Christian beliefs and their proofs and the absolute and exclusive claims of our Saviour, ignoring those of Mohammed. In like manner it is better to show that the promise of the coming of the Paraclete refers definitely and certainly to the Holy Spirit, that the prophet like unto Moses is the Lord Jesus, giving positive proof from the Scripture and showing that no promise of a prophet to come after Christ is to be found in the Bible. The statement of the positive side with emphasis carries with it a clear denial of the distinctive claims of Islam.

“ It will be found that the intelligent Mussulman is interested to hear positive statements from the Christian standpoint. Such I found when on a tour to Maku I visited the famous Tamar Pasha, the chief of that region. He and his company catechized me for an hour on the distinctive doctrines such as the Trinity, the divinity of Christ, etc., and were much interested. On the other hand when a missionary issued a series of tracts stating truths accepted by Moslems such as ‘ God is great,’ ‘ Truth is triumphant,’ ‘ Praise God,’ ‘ Satan is a liar,’ etc., the Moslems were greatly perplexed and said, ‘ Don’t we know all this? What does the man mean to intimate?’ The missionary intended to gain a hearing by these statements of truths common to Christian and Mohammedan, but the latter evidently thought that it was a useless waste of energy without

waiting for the rest of the series in which distinctive doctrines would be stated. One of the criticisms sometimes made upon native Christian evangelists by their brethren is that they go about uttering platitudes on morals and conduct, the law and the prophets, avoiding offense and not effectually witnessing for the truth. Seeking to find similarities of belief reminds me of the words of an old Jewish Rabbi of Urumia to Mrs. Wilson, 'There is not much difference between us. We both believe in a Messiah, only we believe in one to come and you believe He has already come.'

"The example of Mohammed might be referred to as throwing light on this subject. He certainly in talking to the Jews tried to gain them to his side by emphasizing the resemblances of his doctrines to theirs, claiming that he was promulgating the religion of Abraham, that his was the religion of all the prophets, the old doctrine. But there is a great difference in the fact that we invite the Mohammedan to look backwards and to accept a revelation on which he claims to have an improvement. Our hope is in convincing the Mohammedan of the non-genuineness of Mohammed's revelation while Mohammed could admit that of Moses and the Jews.

"As to our manner of presenting the truth, all will accept the common dictum, 'Avoid controversy,' if by this we mean a contentious wrangling

or dispute, a contest in which we strive to beat our opponent in debate. And if this is done, the result will generally be that the Persian will take refuge in an inflated and antiquated verbosity or a style so surcharged with foreign terms as to completely hide the subject and, if there is a group of people about, impress them with his amazing erudition and easy victory. But if we mean by 'controversy' the discussion of a subject by the presentation of arguments pro and con, it is simply unavoidable, and if the discussion is carried on in a proper spirit, it is neither necessary nor desirable to avoid it. Indeed the Mohammedan, if he is an honest inquirer, will often present his difficulties in the form of objections and maintain his points in order to draw out the light on the subject. And this has its advantage in that the minds of some missionaries are so constituted that their best thoughts and strongest presentation of standard arguments are brought out under the spur of earnest discussion.

"Even somewhat spirited controversy is preferable to listless indifference or hypocritical assent. We must by all means encourage the one with whom we are conversing to present his thoughts and objections and exhibit the attitude of his mind. This is absolutely necessary because there are many sects in Islam and unless we know the sect of our hearer we may miss our aim. There is a village near Tabreez, named Ilkachi, inhabited

by Ali-Allahis who conceal their tenets. Once when a missionary was mounting his horse to go to them, an evangelist remarked, 'You will bring back a whole bag of ballis.' (In Turkish balli means yes.) Better than this lifeless assent is a manifestation of indignation such as was shown by the man who stopped his ears and exclaimed 'Blasphemy,' because 'I read from the Injil that the son in the far country wished to eat the food of swine.

"In fact many of the great missionaries to Mohammedans have been aggressive and have not feared proper controversy. Henry Martyn's discussions with the mollahs at Shiraz are noteworthy. Pfander and Al Kindi are strong in positive statements of the defects in Islam and its founder and the inferiority of it to Christianity. In the 'Sweet First Fruits' the truth is presented in strong discussions with forceful yet polite arguments, even though some oppose and are incited to persecution. Rouse's Tracts (for India) deal with plain facts not failing to point out and emphasize the inferiority of Mohammed to Christ. (See *Missionary Review*, May, 1901, page 338.) A strong attitude, also, is maintained by J. Monro, C. B., in the written controversy held by him with the mollahs in India regarding the sinlessness of Mohammed. (See *Church Missionary Intelligence*, October, 1897.) The public debates in Cairo carried on by an able convert from Islam

necessarily developed some heat, but were none the less profitable. It is too much the habit to suppose that the missionary will be worsted in discussion and the natives confirmed in their errors. But the validity and force of the proofs presented often make a strong impression. This is seen in the case of the Bahais, with whom the missionaries have been in the habit of discussing with freedom and unrestrained criticism the history and the claims of the Bab and Baha. This has been the more free because of a certain arrogance of this sect in the statement of their own claims. The result has been that the Bahais have in some places felt themselves unable to maintain themselves in argument and their leaders have ordered them to avoid such conversations.

“Among the dissimilarities between the religions one which it is difficult to present is the contrast in the characters of their founders. It is generally not expedient to point out flaws in the character of Mohammed. It can only be profitably done when the Mohammedan is specially intelligent and well read. Our population is utterly uninformed and incapable of appreciating facts from history. Generally the people are ignorant even of such familiar incidents as that of Zeinab's divorce and marriage to Mohammed, and of the scandals about his wives. They have never heard of the massacres of the Jews. Even if they know them

they have covered them with the mantle of the tradition, 'That the prophet could not sin,' 'That he was above law,' 'That whatever he did was without guilt.' While mentioning the specific faults of their prophet is liable to anger them and close their ears to further instruction, contrasting the characters of Christ and Mohammed in general is effective. The intelligent Mohammedan will fill up the darker features of his life as effectually as if they are mentioned. Some effective contrasts are the Prince of Peace with the man of war, the spotless chastity of the white Christ with the harem at Medina, Christ's fulfilling His own law and even surpassing it, with Mohammed's transgression of the plain precepts of his own law. Such facts are good, strong meat for the new convert, who generally has strong feelings against Islam and is assisted to a positive rejection of the system by a full knowledge of the defects of its founder.

" One method I have is to use some Old Testament characters, as for example David and the incidents of his life, as pegs on which to hang truths and applications which apply to Mohammed. For example the fact that David was prohibited from building the temple, a house of stones, because he was a man of blood and war shows how impossible it is for him to be considered the mediator and Saviour, the builder of God's spiritual temple. The inference is evident

to them that their prophet or warring Imams could by no means be so regarded.

"These are some thoughts on the wide subject as to how 'the individual missionary is to deal with the individual faith of the man he is working for' and as to whether 'dissimilarities be emphasized' or not.

"I called in one of our converts from Islam and asked him how he was accustomed to approach one of his own religion? He replied, 'I approach them on their own ground. I take up some point connected with their own belief, leading them to admit what they know is in their own Koran and traditions and from that foundation showing them the superiority of Christianity.'"—S. G. W.

The following is from the lamented Rev. D. M. Thornton of the C. M. S., Cairo, given at the conference in that city in April, 1906:

"1. Never begin or provoke a controversy with Mohammedans.

"2. Conduct a controversy only occasionally, and only if physically, mentally and spiritually qualified.

"3. Never refuse to remove misunderstandings of Christianity even if it leads to controversy.

"4. Always lift controversy on to a higher plane and utilize it for pressing home the Gospel.

"5. Never accept a controversy with ignorant and gross minds."—D. M. T.

"I think it is a wise rule to avoid controversy, when possible, on general principles, and to teach the great Christian truths. On the other hand, *it is a mistake to compromise by preaching ethics when we should preach Christ, and by hiding or twisting Christian doctrine to win the approval of the Mussulman.* In my opinion a certain amount of controversy is inevitable. This is proved by the whole history of missions to Mohammedans. Paul's example shows the right method of controversy. It is a sharp tool and should be used only by skillful hands. I should advise all younger missionaries to avoid controversy lest they be worsted in the fight, but Mohammedan objections must be answered."—S. M. Z.

"As a rule I do not invite controversy, but never shrink from it when challenged. Sometimes, however, I have invited controversy, but both sides usually went away fully satisfied that they had gained the victory, and uttered unanswerable truths."—J. C. Y.

"Circumstances must decide. I have travelled a great deal with Mohammedans, and frequently controversial topics were introduced, sometimes by my companions and sometimes by myself. The conversations have always been of the most friendly sort and could do no harm and I trust have done good."—J. P. McN.

"We accept controversial methods only when challenged, and prefer not to do so even then if

possible, believing that simple testimony and the authoritative statements of God's word are more likely to produce effect than argument. But indeed in the patients that we have here in the hospital, with whom we talk, we seldom find a desire for controversy, only respectful and often eager listening, sometimes a request to be told more, and almost always a readiness to take a copy of the New Testament with them."—W. S. D.

"It depends upon the circumstances. Very often in the bazaar-preaching they come and put a question, then the time is fixed for meeting together. Sometimes we invite them in our preaching halls, or occasional lectures are given in which controversy takes place. They themselves seldom challenge for oral controversy. They always wish it to be in writing. In my opinion our best plan ought to be to teach the Koran and the Bible side by side, and then show the superiority of the one to the other. This is the more simple and less risky method. I generally do this with my Mussulman friends. I would never advocate a direct attack, as it has proved risky. Friendly talks do more good and never do harm. They do not wish to see our witty arguments. They wish to see Christ; not in the Gospel but in us and in our daily life."—A. S.

"If by controversy is meant set disputations I never invite it, and rarely accept it. If discus-

sion is meant as between individuals or in a small circle, I welcome it. In bazaar-preaching we cannot avoid disputants cutting in. One endeavours to elicit definite questions and then to answer them positively, rather than polemically. For controversy on dogma or morals I prefer to refer to a book or pamphlet, to be discussed quietly afterwards. One of the best methods I have met,—if controversy must be,—was shown me by an Indian convert. A series of topics: God and His Attributes; Sin; Salvation, etc., were fixed for certain days. The disputant on each side was allowed half an hour to quote, translate and comment upon texts from his Scriptures, the teaching on the point laid down; and the meeting opened and closed with a prayer for guidance, first by one and then by the other. It was found that the Mohammedan did not generally fill his time.”—H. U. W.

“As a rule I do not challenge controversy, because a positive statement of the Christian truth produces, according to my experience, a much deeper impression upon Mohammedan minds than any dispute, which, in most cases, engenders only fanaticism, and fanaticism always obstructs the mind against the fair weighing of facts. Of course in our work among Mohammedans it is impossible to always refrain from using controversial methods; they are often forced on us, but even there we should be very careful not to vex

the feelings of the Mohammedans unnecessarily, or to vilify where we should demonstrate in power and truth. Just because Mohammedans are so apt to vilify Christians and their faith, the Christian worker should display the meek and gentle spirit of Jesus."—W. B.

"Never invite controversy ; never really engage in it. Go on the tacit assumption that the two parties are friends ; respect each other ; emphasize the points on which they agree ; question each other as to opinions, practices, etc. ; recognize the right of each to his own views, and the responsibility of each before his Creator and righteous Judge ; trust to the power of truth, and separate friends, to meet again and resume friendly relations later."—G. E. W.

In addition to the opinions expressed by those whose words have been quoted, more than twenty other correspondents have given their opinion concerning controversial methods, but very briefly. They are nearly unanimous in deprecating controversial methods. At the same time there is consensus of opinion that answering in an uncontroversial spirit and manner questions that are proposed, and objections raised, is our duty and our privilege.

This consensus received further emphasis at Lucknow and, in view of all that has been published in recent years on work for Moslems, may be considered as universally accepted.

With very rare exceptions, missionaries working and growing old in the work in Mohammedan countries look less and less hopefully upon any form of controversy and find themselves in accord with the views given by Rev. Mr. Weakley at his life's close. Our problem is not to compel, not even to convince, but to *win* our Mussulman brother, to love him, to *attract* him towards the Crucified, that he may, under the constraining power of the Holy Spirit, find peace and rest under the shadow of His Cross, may, with Bunyan's Christian, find *his* burden of sin roll off into His sepulchre.

XII

THE CHRISTLIKE LIFE

A YOUNG Japanese, admitted to the study of Dr. Parks of St. Bartholomew's Church, New York City, asks abruptly :

"Sir, can you tell me how to find the beautiful life?"

Dr. Parks answered, "Do you wish to talk with me about religion?"

"No, sir; I merely want to find out about the beautiful life."

"Have you ever read the Bible?"

"Yes, sir, I have read some, but I don't like the Bible."

"Have you ever been to church?"

"Yes, I have been twice but I don't like the church; I am trying to find the beautiful life. Many of your people do just as our Japanese people do; they are bad, they cheat and tell lies, yet they are all Christians. That is not what I want; I do not want your religion. But there is something I want. I cannot tell what it is; I call it the beautiful life, and they told me perhaps you could tell me about it."

"Where did you hear about it?"

"I never heard about it, but I saw a man in a

boarding-house in San Francisco, soon after I landed,—a poor old man, not an educated man like myself, who have studied in the University of Japan, and now am studying in one of your great universities ; a poor man he was, a carpenter, but he had what all my life I have wanted. I thought it might be in the world, but I never saw it in my own country ; I call it the beautiful life. How can I find it ? This old man went about helping everybody ; he was always happy ; he never thought about himself. I knew him three weeks, and watched him all the time, and felt that I must have what he had. I have seen some other people who have had it. I do not know what it is. It cannot be your religion because you do not all have it."

Dr. Parks read him the thirteenth chapter of First Corinthians, that beautiful "love chapter," that means so much to us, and asked, "Is that it ?"

"Yes, perhaps ; it sounds like it. But how can I get it ?"

Then Dr. Parks told him very simply the story of the perfectly beautiful life, and said : "Now you have just to follow that life."

As his visitor left he gave him a copy of the New Testament.

"Can you not give me a more modern book ? You know the Japanese are very up to date."

"No, it is not in any other book. This is the

one book you need. Study it and pray that light may be given you to live this beautiful life."

Two years later the young man again called hurriedly upon Dr. Parks just as he was leaving for San Francisco, called to an important position in his native country. His message was already written on his radiant face.

"Sir, I have found the beautiful life ; I have found Jesus."

Then he returned to tell his own people of that Life.

The one effective way to win Mussulman peoples to faith in Jesus Christ is to *live* a Christlike life in their sight and among them. This will be effective. The result will not be immediate. Even if all missionaries were saints, so stupendous a change as the turning of men, linked together by religious and social bonds, from an old to a new faith, will not take place in a day and be permanent. And the Christians in whose lives Mohammedans read the Gospel are not all saints. Thank God *some* things done years ago by men from Christian lands can be done no more. We may go a good step further. Officers of Christian governments in Mussulman lands are commonly defenders of justice for all ; and, in much greater number than half a century ago, are themselves patterns of clean living. In all such indirect influences upon Mussulman

peoples there no doubt remains much to be desired. These are days of enormously increased travel, of the telegraph and the daily paper. Men of the East know what is doing in the West the same day. Unhappily they are sure to know the worst things about Americans, our lynchings, our great corporation scandals, our Thaw trials. Nevertheless the number of men and women in Mohammedan lands who in simple, humble ways are lifting up Jesus before the eyes of Mohammedans is increasing rapidly.

When this form of Christian evidence is increased a hundredfold and the anti-Christian influences have diminished a hundredfold, then will be preached in Mussulman ears and illustrated before Mussulman eyes a sermon of tremendous power. Moreover it will be preached every day and all day, in market and in street, in shop and in field, at home and abroad; and its uplifting power will be so effectual that we shall not need to scan the statistical reports to see how fares the work our Lord has set His Church to do.

Oh, the power of Christlike living! It will yet redeem the world of men from the spell of siren voices, from the greed of gain, from the lust of power, and then, then Jesus will see of the travail of His soul and will be satisfied. Christ, the living Christ, the lifting up of that one perfect man before sadly blinded Mussulman eyes till they

cannot fail to see a beauty and a glory of character no mere *man* ever possessed, till they acknowledge Him "God manifest in the flesh." This is our message; this our work, and it *cannot fail*.

Let not too much intellectual force be spent in tracing comparative religion into the realm where Jesus the Christ lives unique, where He reigns supreme, the one divine and sinless Person that has set foot on this planet. Rather let the sad moral and spiritual state of our Mussulman brothers and sisters, morally handicapped by the traditions and examples of their own religion, pull on our heart-strings so that, with love and sympathy like that of the Father and of His Son Jesus Christ, we can do no otherwise than give our lives to help restore and uplift and lead to the Saviour of men those souls Christ died for and over whom we yearn.

Does some one ask, "Are we simply to live Christlike lives before Mussulman peoples? Shall we be content with the age-long process of educating and elevating a nation through various Christian institutions sustained among Moham-medans? Shall we be happy to live and work on till life's end, and leave those who come after us to gather converts from the devotees of Islam into Christian churches? Did the martyrs and confessors of the early centuries live and work in that way? Has that been the spirit and the

method of the leaders of the modern missionary enterprise during the last hundred years ? ”

Yes, we should have a faith so vital and all-pervasive, a love to Christ and to men so deep and warm, a courage to face difficulties and opposition so unflinching that we can, *if need be*, do seed-sowing all our lives, and leave the harvesting to others, can be heralds to invite the guests to the marriage feast, though we sit not down at the table. A long list of pioneer missionaries of the Church in modern times, Morrison of China, Cary and Duff of India, Mackay of Uganda, Coillard of the Zambesi, and many, many more, men of monumental faith and Christian service, have been seed-sowers. The fruits of their toil others have gathered. Such examples we may well follow till full day dawn, till harvest time shall come.

But see ! In our day God is answering the prayers of His people in marvellous fashion. It is a time of harvest in many a field. Look at Uganda. Look at Korea. Have we not reason to expect similar results of work for Mohammedans when the work is undertaken with faith, with zeal, with intelligence commensurate with the great task ? Faith is mighty. God is almighty. His Word is in Mussulman hands. Will He not pour out His spirit in answer to our prayers ? Expect an early and ample harvest from the seed already sown. Expect the open

confession of faith in Christ by many men, groups of men here and there, who are already convinced that in Him alone is salvation from sin and heirship to life eternal.

Lift up Jesus before the eyes of Mohammedans and expect them to see His unique beauty of character, His all-sufficiency as Saviour, His unmatched glory as King of men, as Head of all the faithful on earth and in heaven.

Then, not all at once, yet by great upheavals here and there, and by lesser movements in many parts of the great world field, God will gather in His chosen from every land and from every Mussulman people. According to your faith, young Christian workers, according to *your* faith be it unto you. I may not see, but you will see many thousands, nay millions of those who are now devotees of Islam, acknowledging Christ alone as Lord, as their Saviour and King.

The remainder of this chapter is devoted to testimonies of workers in Mohammedan lands, in answer to questions addressed to them touching things in Christian conduct that repel and that win our Mussulman brethren.

The weight of testimony confirms the position that, above all else, Christlike living is and is ever to be the thing of power.

The nearly twenty testimonies communicated, which are not here quoted, are the same in tenor as those given. Some repetition is observable,

but the subject is vital for missionary workers. Success or failure hang on right views and right action here.

"The externals of the Christian life and of our civilization repel Mohammedans in Arabia quite as frequently as does Christian teaching. The Western missionary is apt to be too arrogant, too proud of his own race and nationality, and too assuming of superiority, to win the Mohammedans. I think we should conform to Mussulman ways as much as possible, and to Mussulman prejudice as regards dress, food and habit of life, save where there is a principle at stake. Love will win them, and we should become all things to them in the Christian sense. Kindness, social fellowship, helping the poor, healing the sick, sympathizing with their point of view and praising without stint those things that are good in their book and in their prophet help to win them. I have always found personally that sharp controversy would not estrange a Mohammedan if it was carried on in a Christian spirit and always ended in prayer with him on the spot, for light and guidance."—S. M. Z.

"In Persia, and especially among the Bahais, the wars of Christian nations, *e. g.*, the recent war in South Africa, the attitude of Christian nations towards nations of lower civilization, such as England's seizure of India and Russia's advance in Eastern Asia, are certainly causes of offense.

Then of course we have the offense of the daily lives of inconsistent Christians.

“That which wins is life consistent with the teachings of Christ. The qualities that it seems to me appeal to the Persians whom I know, more than others, are love and patience. About the highest praise a Persian can give a man is that he has a good temper. In the line of teaching and appeal I have found the simple story of Christ’s life of love, and His death and sacrifice, to seem to have more influence than anything else. They readily note the contrast to the life of Mohammed. I think that I would place second to that the truth of the Fatherhood of God. And I almost invariably go on from the Fatherhood of God to the sonship of man and the Sonship of Christ, showing how the Sonship of Christ differs from that of man, and then go on to the divinity of our Saviour, and therefore His power to save. Strange to say, I have found these things that are the rock of offense to Mohammedans the very things to attract many people. But it must be remembered that Persian history, even Mussulman Persian history, is full of incarnations.”—H. C. S.

“I do not know of anything that repels in the attitude and conduct of our Indian Christians, except perhaps that some of those who are converts from Hinduism carry into their Christianity some of the old hatred for Mohammed.

"The things that win are: 1. The avoidance of discussion. 2. The preaching of the man Christ Jesus as the pattern for all men. 3. Leading them to read the Bible and helping them to read it."—T. B.

"I do not know anything in real Christian attitude and conduct that repels Mohammedans. Of course spurious Christianity, inconsistent and unworthy living does so, and is their stock argument. That of which we hear the most is the love and kindness shown them here in the hospital which we want them to know is for Christ's sake."—W. S. D.

"Divisions among Christians, dishonesty, selfishness, evil living of nominal Christians repel. Simple friendliness, sympathy in sickness and sorrow, faithful care in the hospital of all alike, true, upright living among Christians, the desire of Christians to speak to them of their soul needs, win them."—E. T.

"That which repels is largely supposed idolatry in the Christian churches. On entering our little chapel at Ak Hissar, on one occasion, with some Mussulman officers, I was asked, and without any thought of offending me, 'Where are your idols?'

"The trickery and double dealing in business practiced by so-called Christians also repels. They are won by our accepting frankly what one can approve in their own faith. That at

once puts you on a comfortable footing and gives you the opportunity of gradually introducing things that they can approve in Christianity. This would often bring them to an unconscious acceptance of more than they could possibly accept in argument. I find Mussulmans always pleased with many of the Psalms, the fifth chapter of Matthew, and the thirteenth of First Corinthians."—J. P. McN.

"The things that repel are : 1. Indifference to public worship. 2. The lack of a reverential attitude in its performance. 3. The use of wine and pork. 4. Western society customs and dancing. The things that win are : 1. Truthfulness and justice. 2. Sympathy for the suffering and oppressed. 3. A meek and conciliatory spirit."—H. U. W.

"So far as I am able to discern, that which repels them is their hatred of the so-called Christian people, whom they have failed to convert to the faith of Islam, and whose living does not please them ; and that which wins them is consistent, dignified Christian life and character."—H. T. P.

"In attitude, the assumption of superiority, disdain of their ignorance or historical inaccuracy or pride of race ; in conduct, the low moral life of many Christians, especially their wine drinking, also the apparent selfishness of Christian civilization repel Mohammedans. The purity,

love and unworldliness of Christ, the high moral standard of the Gospel, the justice and truthfulness and unselfishness of some Christians, the better side of Christian civilization with its fruits of a higher life win them.”—S. G. W.

“Mohammedans are repelled by our irregularity in prayer, by our lack of ceremonial, and by our use of the names of Jesus, Moses and Mohammed without the proper titles of respect. The greatest power to win them in this city and vicinity is, without any question, the gracious kindness and medical success of our hospital and more particularly of Dr. Shepherd himself.”—S. V. R. T.

“Drinking habits, want of charity, a too free (European) intercourse with women, and a wanton, aggressive method of preaching the Gospel, in which the elements of light and truth found in Islam are disregarded, always repel. A consistent Christian life and the witnessing of the excellences of Christ and the Christian faith in the humble, gentle and forgiving spirit of the Master never fail to win.”—W. B.

“Wine and drunkenness is a perennial objection. The political aims of Christians are an obstacle. In general any low standard of morals repels. Yet I have more than once had the Christian law of marriage objected to on the ground that its strictness works injustice. I think that the good name of the mission here for honourable dealing, pure living and kindness

to all, without distinction, is the most valuable asset we have. In this line neighbourliness and approachableness are very important. In some of these things I think the Mohammedans are superior to the Christians about us."—W. A. S.

"Lives so parallel to their own that it does not call them to pause and mark the difference repel. Upright living and fair dealing command their respect."—L. M. H.

"Slavish fear, ignorance, want of religion repel. Kindness, humility in speaking, knowledge of Christian doctrine, holy living win."—A. Y. T.

"I can speak for India only. Here, in my opinion, it is a great misfortune that Christianity was introduced by the members of the ruling race. A Mohammedan, when he becomes a Christian, is altogether cut off from his people, from all associations, and in many cases he loses all he had. Here he sees the racial distinction is observed. This is quite a new thing to him. He knows that one who becomes a Mohammedan has all the rights of other Mohammedans, no matter to what nationality he belongs. Treat Mohammedans with true Christian and brotherly love; make no difference whatsoever, and make every possible sacrifice to win them to Christ."—A. S.

"The native Christians repel the Mohammedans because of their apparent worship of pictures and crosses, which idea it is almost impossible to

eradicate from the Mussulman mind. Both the foreign and the native Christian repels by his use of intoxicants and pork. The foreigner is often put down as having no religion, which is often the case, at least no outward appearance of it. The medical work of the missionary these people speak of almost with reverence. The care of the poor, the blind, etc., is known by them and praised. Some of them like our fairness, others admire our intelligence, but they say, 'God leads whom He will.' Some of the Turks distinguish the Protestants and call them especially righteous."—A. K. B.

"A proud, dogmatic attitude, want of sympathy and respect, and ignoring of the Koran as only evil, a failure to appreciate the difficulties of the Mussulman when asked to accept the mysteries of the Trinity and the Sonship of Christ, and the doctrine of the atonement repel. The person and work of Jesus Christ, the fullness of present salvation from sin through Him, win their attention."—E. M. W.

"The things that repel are our failure to comply with their religious customs, *e. g.*, the fast, posture in prayer and other outward observances, our eating of pork, also the inconsistencies of Christians, but to a less degree, as far as has come to my knowledge.

"The things that win are the philanthropic spirit as shown in medical relief work, a Christ-

like spirit, especially the passive virtues, as humility, meekness, also honesty. They distinguish along this line, and I have been struck with their discernment of character along spiritual lines."—E. W. McD.

"Mohammedans are really won to high respect for Christianity when seen through practical efforts to relieve distress. Often have officials said to me with a look and a sigh that were expressive, 'We have not such in our practice though we have it in the Koran.' Many realize how far they live from what they accept as their code of teaching."—C. S.

"The inconsistencies of the nominal Christian churches around them are in a great degree responsible for their aversion to Christianity; the pictures in their churches, their dishonesty in business, their life in general, so contrary to their profession. Whenever they see Christians living as they profess to believe, it disarms prejudice and silences their objections."—L. B.

"Mohammedans believe Oriental Christians to be really idolaters. It is the blackest charge that can be laid at the door of the Oriental churches that practically never in all history have they been able to win one Mohammedan to respect their Christian character enough to adopt it for himself.

"In military and official circles they regard the so-called Christian governments of Europe as

engaged in a game of grab with Turkey and with one another. At least they do not credit any with too much conscience to engage in such games."—G. E. W.

From "The Opening Door to Mussulman Homes":

"It is supposed that we are at work for the nominally Christian population, and so we are, but we meet many Mohammedans, and little by little learn to know, respect and love the best of them. The hospitality, politeness and cleanliness of the better classes, their love for flowers and little children, their tender consideration for the blind, the lame and the insane, or even for a sick animal, appeal to the fine feelings of an educated Christian.

"With what hopes have I sought to enter Mussulman homes? First, to console the poor women who are so shut up in the harems. Second, to teach them truths common to their religion and ours. When I ask them 'Shall I read a little to you from the Testament?' they eagerly answer, 'Oh, yes; four books came down from heaven, the Pentateuch, the Psalms, the Testament and Koran.' Never has any one refused me an entrance to her house. Men and little boys have met me in the street and invited me to their homes.

"In a clean, sweet home in one of our cities, I

opened the Testament and one boy came and sat close to me on my right, another on my left and two others directly in front, all listening eagerly to my reading and my counsels not to lie, curse or swear. In one of the most wealthy homes of the same city, the weak and weary mistress heard me read the story of the Good Samaritan, and said, 'There is no one like that nowadays.' 'Oh, yes, there is,' I said, and told her of the English lady who went as a missionary to the lepers, and of other similar cases.

"In another home a woman whom I had visited seven years before said, 'I have hunted for you and could find no one to tell me of you; gladly do I welcome you.' In a village, as I was finishing a call on the wife of the chief man, she asked me to go into the Selamlık and see her husband. He received me with marked courtesy and listened to my reading and my talk about the New Birth.

"In another village of Mohammedans I read to a group of women busy in preparing bread for the oven. One said, 'Four of us have sons in America. Won't you pray for them?' How reverentially they listened to my prayer!

"They acknowledge Jesus to be a prophet. Will they not in time receive Him as Saviour? The most winning method for us to rely upon is the sweet and holy lives of those who truly love our Lord.

"I am convinced that we do not understand the Mohammedans. We must get nearer to them as friends, press the claims of Christ upon them, help them all we can, and so build up confidence. Our oldest missionary declares that a Mohammedan can always, to his own supreme satisfaction, conquer in an argument. But surely they cannot resist love and a holy life, and for *this* conquering power all Christians in this land should aim."—C. E. B.

From a Diary :

"During the summer months more than two hundred Turkish women and children came in groups to our house. No doubt they came largely out of curiosity to see how these foreigners live, to see and hear the melodeon, to see the sewing-machine, etc. I restrained their curiosity somewhat, for their own best good. Instead of allowing them to ramble freely over the house, opening every door and every drawer, I made them come in and sit down quietly, while I did my best to entertain them, and to gratify every reasonable curiosity. I soon found to my delight that they were very much pleased with sacred music. So I always opened my melodeon and played and sang to them. Many a time I have seen these Turkish women really affected by that hymn, so familiar to Christians, 'How sweet the Name of Jesus sounds, in a believer's ear.'

Many of them listened intently as each verse was slowly and distinctly read before it was sung. Some wept, others ejaculated, 'Amen,' and still others would exclaim: 'Listen, it is true.' So was it also when Bible stories were read to them. Poor hungry souls, they felt the need of such a Friend and Comforter in their own dark homes and hearts, to help them bear the burdens and sorrows of this life, and be to them a bright hope for the life to come. I have been surprised to find that many of the younger and brighter of these women could read, and one or two begged me for hymn-books to keep, which I gladly gave. There arose a great demand for the texts in Osmanli Turkish printed in large lithographed type on large sheets, which we gave freely to all who asked for them and they left rejoicing in their new-found treasures. But, alas! the husbands or fathers or brothers were most of them fanatical or bigoted Turks, and did not long allow us to sow the good seed so freely.

"Many of the women were forbidden to come to us, and some of the printed sheets were returned.

"A few Turkish women occasionally ventured into the weekly prayer-meeting held by the Armenian women, and have even requested that the meeting should be held in their own homes; and this has been done in a few cases.

"With the dawning of a new day of liberty for

the peoples of Turkey, what an awakening of interest in those things which concern the soul-life shall we not be permitted to witness in the providence of God."—H. M. H.

Let us not attempt to measure results of missionary influence upon the Moslems among whom missionaries live by the number of converts baptized. In Turkey at least the winning power of Christlike living before Moslem eyes is far greater than is commonly known.

XIII

CONVERTS AS LEAVEN

WE are met at once with a statement which every missionary of experience among Mohammedans will instantly confirm. A convert from Islam to Christianity remains among his own people at the peril of loss of all he possesses, of forcible separation from his wife and children, yes, and at the peril of life itself!

This is true even if he escapes arrest and confiscation of goods by a Mussulman government, on the ground that his change of religion involves an offense against the religion of the state.

This position was taken with show of reason in Turkey when only Mussulmans were subject to military service.

In Oriental lands the bonds that bind men to one another, especially in the case of kindred, are closer than in the West. Houses are smaller. Three generations often live together. Every life is lived directly and almost all the time under others' eyes. To a peril so incurred by a convert from Islam to Christianity stands opposed the supreme importance of his remaining a Christian, among his own people. Sometimes this is not

possible. Still it may be quite possible for him to go, for a time, not out of his own country, but to another place within his own country, where he has no local ties, but where he will be in a measure at home, as to language and familiar social customs.

In order that Christians of the West may fully appreciate the circumstances of Oriental converts to Christianity, two special facts require to be considered. First. The individual is not the unit among Oriental peoples. The family or clan is the unit. It is therefore an offense against the social order for a man to break away from his family or ancestral Penates. He may in his heart accept a new religion, but he must not publicly separate himself from his kindred.

It was the doctrine of the solidarity of a race that led the Turks to kill innocent Armenians in 1895 and 1896.

Secondly. It is a sentiment that has grown up naturally among those subject to despotic and oppressive governments that it is a man's right, and his duty, to conceal his most cherished personal convictions and interests from official espionage, and from those who may betray him.

A close acquaintance with Oriental life shows how difficult is the position of one who has been convinced that Islam does not open to him a way of reconciliation with God, his heavenly Father, and that the name of Jesus is the only name

given whereby men can be saved. It is almost certain that he will believe he is doing right, at least till his Christian experience deepens and grows, in keeping to himself, or sharing only with one bosom friend, his new-found faith.

Only a little while ago, a young law student at Constantinople, after attending Christian services all winter, after studying carefully New Testament teachings, and showing more than once that he was under the influence of the Holy Spirit, suddenly retired, only for a time, we are glad to say, from all public associations with Christians.

To the question, Can converts from Islam to Christianity be kept as leaven among their own people? many important testimonies have been received. From this mass of valuable expert testimony we quote what follows :

“ The leaven cannot work upon the lump from the outside ; it must be buried within. Sooner or later converts must remain as leaven, but at first it will be again the blood of martyrs that will be the seed. I know occasionally of individual Moslems believed by friends to be sincere Christians, but in secret for fear of persecution.

“ I do not think any Mohammedan of my acquaintance could expect now to avow his conversion to Christianity and withstand the tide of fanaticism that would rise against him.”—
G. E. W.

“ Beyond all doubt they should be so kept if

possible, and *should they not remain even at the peril of life?*

"Many years ago, in the city of Angora, I baptized openly a Mussulman, but then the state of things in Turkey was not as it has been the last thirty years.

"Some twenty years ago, I knew very well a Turk who would, I think, have been baptized despite all dangers, had I encouraged it. I believe a New Testament was found under his head when he died. In this case I am not quite sure whether I did right. The power under God to convert the Mussulman is the purity and love of Christ as learned in His word and as seen in the lives of true faithful Christians."—W. A. F.

"If the new move towards reformation and liberty in Turkey shall prove effective so that Mohammedans may accept Christianity without fear of opposition from the government, I believe they can do more among their own people to win them to the truth than foreigners or any class of their native Christian friends can do.

"There are thousands of copies of the Bible distributed among them, and read secretly for fear of betrayal, and I believe if all fear can be taken away a very large number of Mohammedans, convinced of the error in which they have lived, will begin to inquire for the better way and will be led into it. I think that the progress of Christianity among the Mohammedans of North

India will confirm this opinion. Can we not hope that one genuinely converted Mohammedan may have more influence among his own people than a half dozen non-Mussulmans could have?"

—L. B.

"Yes, they should be kept in their own country if possible, but no compulsion should be used, if they choose, at their own charges, to go to Europe or America. If and when religious liberty is a fact the problem of persuading converts from Islam to Christianity to remain among their own people loses much of its acuteness. Supporting them by foreign funds is much to be regretted."—H. O. D.

"As among the Jews, I presume that many secret believers will not have the courage to declare themselves, and if they are at all aggressive, some good may be done. But I think all history is eloquent in attesting the fact that all religious reformations on any great scale are due largely to those who have taken an uncompromising stand on what they regarded as truth; and I believe that must be one of the most prominent phenomena in the conversion of the Mussulman world."—J. P. McN.

For Arabia, Drs. Zwemer and Bennett, and for Persia, Dr. Wilson and Messrs. Jordan and Schuler affirm the possibility as well as the importance of retaining converts as leaven among their own people.

From India testimonies vary. "For the present it is physically impossible in Malabar to keep converts from Islam as leaven among their own people. They would either prevail upon the converts to reject their new faith or they would kill them."—W. B.

"If the converts are sincere and genuine, they would do much more work than a paid agent does, at the present age. Let the converts bear the persecutions, let them stand firm, and let them stay in their own homes in spite of all opposition. Of course if there is danger of their lives, then they might be protected. I myself tried one case and am glad to say it has done much good. The man lives amongst his own people and does the same work. Now he likes to devote his life for his Master, which I hope will do much good."—A. S.

"Only in isolated cases. The caste system is strong even among Mohammedans and in not a few cases isolated converts are attacked by systematic temptations to impurity or drunkenness or allured by marriage or wealth. When families or groups of families come over, the case is different: but this is rare."—H. U. W.

"The possibility of converts remaining among their own people is steadily on the increase in India even along the frontier."—T. B.

Dr. Wherry, also in North India, it is to be observed, gives his testimony to the possibility of

keeping converts as leaven among their own people.

"Only when there is a little company of them can they be kept as leaven among their own people."—J. A.

"Now we are beginning to be able to keep our converts. Formerly we could not do so."—J. C. Y.

"Converts from Islam cannot be used as a leaven to their own people because of the fierce persecution they are subjected to."—J. E.

"It depends on the individual. Missionaries in India, where there are large numbers of converts, can judge best: elsewhere (*e. g.*, in Egypt) the convert is forced to range himself with either the native Christians or the missionaries and their associates. The change of religion involves a change of nationality."—D. S. M.

"Up to the present time converts could remain at home to a very limited extent. I have in mind one man who has been able to act as leaven among his former co-religionists in a marked way.

"There are several Mohammedans in A—— and B—— who have virtually accepted Christ, and wish to work as leaven among their own people. I think that as soon as a group of believers is secured, an open declaration is the only right and sincere attitude."—S. V. R. T.

The pretty uniform answer of correspondents

to the question touching the considerateness to be exercised towards converts who shrink from openly confessing their new faith is in favour of patience and charity in view of the peril to which such confession exposes them. At the same time this peril must sooner or later be faced.

"When I became a Christian I had to make the fact known. Stability and growth come in this way. If a man chooses a course which results in martyrdom his testimony is positive and expressive."—J. A.

"We must be patient and charitable, because they are liable to lose everything. Often, however, if they do not confess they fall away."—G. Y. H.

"I have more charity with the faults of children than with those of adults. A new convert is a child. The man in a Western land has centuries of Christian history behind him, while one born a Mussulman is just emerging from his childhood's faith, and must of necessity cling to much of what he respected in the old. Besides, for the Mussulman, newly converted, to openly avow the change means persecution and probably death. This requires so much courage that I would have a good deal of sympathy with the man who hesitated to take the plunge."—J. P. McN.

"It costs for Mussulmans to confess Christianity. Everything is against them. Their training

and habit of mind have made it more difficult to accept a religion like Christianity."—E. T.

"I am charitable because of Christ's example and spirit in dealing with men."—E. M. McD.

"If a Mohammedan makes open confession of the truth of Christianity, while all the Turks are against him, they curse him and even his life is in danger."—T. D. C.

"I would be charitable with the true converts from Islam, since they are resisted by the mightiest of the powers of evil in the world."—H. T. P.

"Indeed I wish to be more charitable to Mussulmans, who are becoming Christians but who are afraid of open confession, than to men in America under similar circumstances, because here the social and religious persecution has proven very severe, so severe as to compel exile. The situation is changing rapidly, and one Mussulman in the city of Killis has openly become a Christian and has not been molested in any way whatever."—S. V. R. T.

"Yes, we should be more charitable to them, because confession is more difficult, because by fostering a number of secret believers it will be easier for them to confess Christ as a company than it would be individually, and because this class of Mussulmans seems to be a very large one, and greatly deserves tender care and charitable judgment. We should put ourselves in their place. It is very hard for a Mohammedan

to confess Christ openly even in the most favourable fields.”—S. M. Z.

“There will come a day when some prominent men can stick and fight it out. As it is now it is almost impossible to live. However, before long it should be tried, but not before missionaries also are willing to lay down their lives, for example in penetrating into forbidden territory, so that the converts can see that their leaders do not shrink from what may be duty.”—A. K. B.

“The only reason I know of is the fear of persecution for them. I often question whether we do right in this. Is it to be expected that there will be any great turning of Mohammedans here to Christ without going through the fires of persecution? until they see some of their own number enduring even martyrdom for Christ’s sake?”—W. S. D.

“More charitable, yes. At the same time we must not in any way allow people to think that Christianity tolerates religious dissimulation, which I am convinced has had much to do with the demoralization of Persian character.”—W. A. S.

“Yes, more charitable for the reason of the principle laid down by Christ, that to whomsoever much has been given, of him shall much be required. Men in Christian lands have been blessed with more light and better privileges, and should therefore, it seems to me, be held to stricter account than those who have been less

favoured. The sin of a man in a Western land, it would seem, is greater than that of one who has had fewer privileges. However, allow me to say that I believe that open confession of Christ is essential in a Christian in Persia."—H. C. S.

"I certainly judge them more leniently. One feels almost ashamed at times to invite a Musulman to profess Christianity, when one is protected by a foreign flag, but the convert must suffer so much. Since to him it means the loss of friends, property and perhaps life, we should be very charitable if he hesitates openly to profess his faith. At the same time we must hold up the requirement of Christ and not allow the convert to feel that secret faith is sufficient. The convert from Shiahism will be specially inclined to this, since he has been accustomed to regard religious dissimulation as lawful."—S. G. W.

"Not confessing is practical denial of Christ."
—S. M. J.

"Yes, more charitable because of the persecution and danger of death in the case of the Mohammedan, but many are stronger Christians than the average convert at home."—E. M. W.

"Of course I am more charitable, for to make an open confession of his faith in Christ means for a Mohammedan, at least in Malabar, to lose everything and to stand continually in jeopardy of death."—W. B.

Concerning the query which often arises touching the comparative results in missionary work for Mohammedans and for heathen, the testimonies here given throw light upon the subject of this chapter.

“It cannot be harder for God though it sometimes seems harder for us. If it is not harder for God, it must seem harder to us only because of our unbelief. I firmly believe that if like faith and like effort were used among Mussulman and heathen the difference in results would not be great.”—S. M. Z.

“Yes, it is harder to convert Moslems than to convert heathen, chiefly because the fanaticism of their co-religionists is far greater than that of the Hindus. But some other facts should also be kept in mind. Islam as a religious system and as a social fabric is much more compact than Hinduism. There is besides in Islam a spirit of brotherhood, of which Hinduism with its caste system does not know anything. The same religious privileges are enjoyed by all the members of the Mohammedan community alike. And last, but not least, Islam is a monotheistic religion, and on account of this and other religious truths connected with it a Mohammedan does not feel the absolute necessity of changing his religion so keenly as Hindus do.”—W. B.

“The testimony of experience largely agrees

on the point, and this must weigh with those who have not tried both. It is harder to convert Mohammedans than heathen to Christianity because Islam convinces by its truth and then proclaims God's merciful authorization to every man to do as he chooses in personal ethics. Islam is thus an 'easier' religion and that is what men want. The pagan who learns of God revealed in Jesus Christ is ready to accept from his teacher the corollary of serving God in spirit and in truth. The Mohammedan on the other hand knows (thinks he does) that God in His infinite mercy has said, 'Ye *can* serve God and mammon.' To deny this is to deny the compassion of God,—and there you are. Still a Mohammedan once converted is far and away in advance of the average convert from paganism."—H. O. D.

"In the Punjab I believe that more of the converts (excluding those from the depressed classes) are from Islam rather than from Hinduism. The causes for this seem to be: 1. The pantheism of Hinduism is more deadening to conscience and harder to grapple with argumentatively than the deism of Islam. 2. The caste system in Hinduism is more rigid in itself and a stronger barrier against the spread of the Christian society: hence leaving his community and returning to it are both easier for the Mohammedan. 3. The common truths of Christianity and Islam are to

some extent a bridge, especially the doctrine of Scripture, which affords considerable leverage in persuading the Mohammedan to read and study the Bible with reverence."—H. U. W.

"To convert a Mussulman to Christianity is not harder in any sense than to convert a heathen, because a Mussulman is already on his way towards Christianity. I should say he is at half-way. If he has read the Koran he knows a good deal about Christ. Simply what we have to do is to show the parallel passages in the Koran about Christ and Mohammed. If he is an open-minded man he can see the superiority of Christ to Mohammed. After this we ought to point him to the moral code of Christ and the moral code of Mohammed and show him the contrast between the two. We must touch his heart first not his intellect. Afterwards we can reach his intellect and point out the necessity of incarnation and atonement. A heathen may be won to Christ sooner than a Mussulman, but it will take a long time before he can grasp the Christian truth. A Mussulman once convinced is in a position to express his faith in Christ more clearly than a heathen convert."—A. S.

In illustration of the subject of this chapter a number of typical cases are here cited in detail. They show, in different ways, the significance and value of retaining a convert among his own people, and, in some of the cases, the sad result of

foreign support or of expatriation. The pressure upon the missionary to aid a convert in one of these ways is very strong, and *may* be clear duty. But these are exceptions. The principle for which we contend finds ample illustration in missionary experience and is fundamental in missions.

Hafiz.—It is about thirty-five years since the writer made the acquaintance of a Turk in middle life, named Hafiz, in the city of Marsovan. He was an auctioneer or crier in the market, and earned his humble support in that way.

He had a little house in a purely Turkish quarter. His children had grown up and were living in other cities. His wife only was with him. He had no other relative, either near or remote, in the city. He had a smiling face, a winning manner. He could read; his wife could not. He became a Christian, never obtruded the fact and never denied it. He came regularly to church, sometimes offered prayer in a noticeably simple, sincere manner in the weekly prayer-meeting. The Turks liked him, respected him, did not molest him. When I called to see him in his last sickness to comfort him, he comforted me with clear evidence of a soul at peace, trusting in Christ, hoping soon to see Him face to face. He joined with me in prayer, uttering feelingly and fittingly a few short petitions of his own. By his life and his reading to his wife from the

Gospels the story of the Christ-life, he had led her also to faith in Him.

The day before he died, a deacon of the church and another brother called to see him. He anticipated an anxious thought of theirs in these words : " I believe in Christ. He is going to fulfill His promise to take my soul to Himself. *You* won't be allowed to bury my body if you try. What does it matter? I can await the resurrection just as well when buried by Moslem hands." His life had borne its clear testimony to his Christian faith, and he had lived among his own people, self-reliant and independent of pecuniary aid.

Sunduz.—A young Turkish woman, then unmarried, and living in a brother's house, also in Marsovan, bore the name of Sunduz. She became a Christian chiefly through the loving ministry and influence of one of the older sisters of the church. She attended the women's prayer-meeting as often as she could, winning from all very positive testimony to her Christian sincerity and sweetness of character.

She was opposed, reviled, beaten by her brother, but stood firm. At one of the meetings she was missing. The next week she came with one arm in a sling. " What is the matter ? " she was asked. " I am sorry you inquired," she said. " The last time my brother beat me he broke this arm."

“Be thou faithful unto death and I will give thee a crown of life.” This is the message she heard, and to it she said Amen.

Selim.—Selim Effendi was baptized with a Christian name at Constantinople more than fifty years ago, with all his large family. This was in the time of comparative religious liberty, which continued for a few years after the close of the Crimean War and the Treaty of Paris in 1856.

His case excited great interest in New England. A gift from a friend of wealth was used to erect for him a very comfortable house, and he was supported as a lay preacher and missionary to his own people.

He gathered around him nearly a score of Turks, who professed to accept Christianity. They were also, to a considerable extent, supported. Under persecution the group almost melted away. Their case illustrates the truth of these words in our Lord's parable of the sower,—“He that was sown upon the rocky places, this is he that heareth the word and straightway with joy receiveth it: yet hath he not root in himself, but endureth for a while: and when tribulation or persecution ariseth because of the word, straightway he stumbleth.”

Selim himself became disaffected. Circumstances connected with his latest years gave his friends serious disquiet. However it was with

him, the coddling he received tends to make hypocrites, and that far more in Oriental than in Occidental lands.

Ferhad.¹—Another convert was Ferhad, a Lieutenant of Engineers in the Turkish army. He was intelligent, earnest and self-reliant. Observation of the Christlike character seen in missionaries attracted him : study of the New Testament convinced him. On a trumped-up charge he was sentenced by court-martial to a year's imprisonment, but was privately offered release at any time if he would agree to give up reading the New Testament.

At the end of his year of imprisonment he decided that his position was untenable, resigned his commission, was baptized and escaped to New York. There he supported himself as a machinist day-labourer, during thirteen years, until his death in 1902.

In America Ferhad found conditions the very opposite of everything he expected from Christians. His fellow workmen and his employers alike seemed to have for their motto,—“The devil take the hindmost.” He became embittered against the missionaries who had been his instructors in Turkey. He made no new friends among American Christians, since he did not succeed in learning English enough to understand or make himself understood by them. He went

¹Communicated by Rev. Dr. H. O. Dwight.

to church on Sunday, but would not join any church, because he said he could not understand the sermon, and also because the people hated the Turks so much that he would not let them have occasion to boast of the acquisition of a Turkish convert.

Happily he had been soundly converted. He refused repeated offers from the Turkish government of rank and pay, if he would return to Constantinople. It was always a temptation to him to return in order to see his old mother. Aside from his love for her, he said nothing would ever lead him to go back to the sink of corruption from which he had escaped. So he became an American citizen and lived by himself in the great multitude of strangers. He told one of his missionary friends from Constantinople, who saw a good deal of him during the last year of his life, that he was ever thanking God for constant care over him, and was just as much a Christian as at his conversion, only more so. He lived a pure, unselfish life, known by all waifs from Turkey stranded on our wreck-strewn shores as a sure and trusty friend in need. When he died, alone in Bellevue Hospital, it was a Greek from Crete who provided money for the funeral because Ferhad had done so much to find work for him in New York years before.

Of what unmeasured value that life and that testimony might have been could it have been

thrown into the mass of Mohammedan humanity of which he was a part!

Ahmed and Fatima.—A few days after I arrived at Constantinople, December, 1859, I was introduced to a middle-aged man called Ahmed, who had just fled from his home in Cæsarea. He was accompanied by his wife, Fatima, a fair woman much younger than himself and by their three little daughters.

Ahmed and Fatima had together, in their own home, diligently read and studied the New Testament, guided as well by God's enlightening spirit as by human instrumentality. As they studied they were convinced that they had found the truth, and they accepted Christ as their Saviour. They confessed their new faith. They knew what this would mean to them. This was during the period, between 1856 and 1864, when, more than before or since, it was *possible* for a Mohammedan in Turkey to become a Christian. But this new Christian Turkish family could not stay in Cæsarea. Ahmed sold his property at a loss, and came to Constantinople. Here he was able to support himself and family in a very modest way, and parents and children grew in Christian knowledge and experience. Except in 1864 when Ahmed was arrested and for some months exiled to Smyrna, these Christian Turks lived unmolested, witnessing everywhere "a good confession." He was a sort of unpaid evangelist.

After his death in 1879 till her own death in 1906 Fatima was, the greater part of the time, employed, on a small stipend, as Bible woman, and greatly endeared herself to those missionary sisters to whom she regularly gave account of her work.

*Hassan.*¹—The case of Hassan of Pakovich is a marked instance of persecution lived down. He was converted about 1887 and was persecuted severely through five or six years. The Turks did not quite dare to kill him, but once at least they arranged for a Kurd to kill him on the road from one prison to another, but the rascal lost his daring. Hassan was outspoken in his testimony. Once a Kaimakam asked him why he abandoned his faith in Mohammed. "Is not the Injil true?" asked Hassan. "Certainly," replied the governor. "Well, in the Injil our Lord Jesus says, 'Come unto Me.' So I came and that is all there is to it. I obeyed, I came and I stay."

The governor spluttered in a confused way, but was finally understood to say, "Thrust him into the black prison," and the officer dragged Hassan away.

The last years of Hassan's life were spent in peace, for the Turks did not know what to do with him. When he died in 1898, by order of the governor, the Turks prepared his body for

¹ Communicated by Dr. H. O. Dwight.

burial, and carried it the first half of the way to the grave, since the first part of his life was Mohammedan. There the Protestants met the procession, carried the bier to their cemetery and held the burial service over the grave.

Keiffee.—In October, 1873, a tall native gentleman appeared at my room at the Bible House, Constantinople, bringing a note from a missionary in Eastern Turkey commending the bearer as a convert from Islam who had been obliged to flee from Mosul to Mardin and who could not longer remain there in safety. He was named Keiffee Effendi. He belonged to the Kurdish tribe of Jaf, one of a group of nomad tribes, living in summer in the mountains on the frontier of Persia and in winter on the plains of Mesopotamia. He was then twenty-seven years old. I was in need of a Turkish scribe and he was glad to do the work. I soon found that my man was far more than a scribe, that he was in fact a literary critic of a high order. From that hour began an acquaintance which grew into intimate Christian friendship, and is cherished as one of life's precious treasures. A more perfect gentleman of any race it was never my privilege to meet.

On one of the occasions when he was our guest, my wife drew from him some account of his early life and of how he became a Christian.

In a tribe neighbour to his own lived a learned Persian fire worshipper who conducted a peri-

patetic college. Keiffee, while a lad, was one of a group of youths coming from several tribes to study at the feet of this Gamaliel. Their studies were the Arabic language, the Koran, Mussulman history, philosophy, theology and tradition. As to college equipment it well illustrated Garfield's ideal, himself as pupil sitting on one end of a log and Mark Hopkins, teacher, on the other end. Keiffee did not go to college encumbered by much baggage. His total equipment was one long, thick cotton shirt, reaching from neck to heels. When this became soiled he resorted to the bank of a mountain stream, washed it, hung it on a bush, and remained in the water till it was dry. His bed was mother earth. His food was the bread the village women made and gave him, with a cucumber in its season. He spent the greater part of several years in these studies, and obtained a proficiency in them which stood him in good stead in later years. He became a Hafiz, that is committed to memory the whole Koran. For several years he was a teacher in the city of Mosul. When he was twenty-four years old, as he was one day walking in the country his attention was attracted by something thrown down the bank of a stream lodged on a stone just above the water's edge. It proved to be the binding of a large book. On the back he read "El Kitab el Mukaddes," Holy Bible. His curiosity was excited. Returning

to the city, he hunted through the market till he found the shop where Bibles were sold. He bought an Arabic Bible, read it with avidity, and was greatly assisted in his Biblical studies by Deacon Micha of the Mosul Evangelical Church. Keiffee said of the deacon that he was impressed by his pure life so that "What that man taught me I had to believe." He was convinced that that book contained God's revelation of His will and of the way of salvation. He trusted in Christ alone from that day onward. When he returned to his tribe, he often talked with his intimate friend concerning his new faith, and they read the Bible together. His friend's sister often listened to this conversation and reading from behind a curtain of the tent and she too believed in Christ. The two young persons became betrothed. The father of the young lady was to give Keiffee two villages as his daughter's dower. Soon, however, the people became incensed against Keiffee for his change of religion and he had to flee first to Mardin and thence to Constantinople.

This, in brief, was his story as he gave it to us at our own fireside.

At the beginning of 1874 he became a member, and with the exception of Pastor Constantian, the most valuable native member of our committee of revision of the Turkish Scriptures. His rare mastery of the Arabic language and literature,

and his hearty sympathy with our work, his unfailing tact and courtesy endeared him to us all officially and personally.

Once he was called before the court of the Sheikh-ul-Islam and questioned concerning his relation to Christians. Those learned men were so astonished at his facile mastery, exceeding their own, of the Koran, the traditions and the commentaries of their faith that they were glad to let him go free and never again molested him.

During the years when Keiffee was assisting us in Bible translation—I think it was in March, 1876—I learned that he was ill, and went to his room. He met me very cordially and said, “I have had a letter and a dream. The letter is the final answer of my to-be father-in-law. He will *never* give me his daughter till I abandon my new religion and return to my home a Mussulman. The dream is this : I thought the great toe of my right foot had developed gangrene and must be cut off. The interpretation of my dream is that my fiancée and I cannot marry.”

It was nearly a year later, in January of 1877, that the Russian armies were pressing hard upon Constantinople. Every morning train came in loaded with Mussulman refugees. The weather was very cold. Many died chilled to death on the train or on arrival at Yedi Kule. Keiffee was then living in a little house of three rooms with a

friend whose aged mother was their housekeeper. Keiffee went out to Yedi Kule every morning, and did what he could to direct and help the suffering people. He began to bring home with him some who were alone and helpless, and kept this up till he had twenty-one guests in the little house. At night there were not many inches of floor space unoccupied by some sleeper.

One evening late, there was a persistent rapping at the door. The mother went to the door. Keiffee listened. "For the love of God let us come in just for the night." The old lady told the tearful pleaders that there was no more room in the house. The pleading became more piteous. "What shall we do? Where shall we go? They told us you would receive us here." Keiffee came to the door. A mother and her daughter were pleading for shelter. "Let them in, mother," he said. "I will go and find lodgings somewhere." They were admitted. They were not poor. The woman carried, fastened around her waist, a considerable sum in gold. The fair girl by her side in due time became Keiffee's wife, a charming bride, whom, with her husband, we later entertained in our home.

My acquaintance with Keiffee extended from October, 1873, till June, 1878, when I left Constantinople for a year's furlough in America. Before my return the following year, his earthly

life had closed, prematurely as it seemed to us, at the age of thirty-three.

Keiffee Effendi was never baptized, to our deep regret, and the fault was wholly our own. He desired baptism, was ready to confess his faith. But while we were slowly canvassing which of the existing church organizations he would better join, he was taken to join the general assembly and Church of the first born, a ripe Christian, "sweet first fruits," presented to the Redeemer of souls from Oriental as from Occidental races.

The following addition to the sketch of Keiffee Effendi is furnished by Rev. Dr. H. O. Dwight, who was intimately associated with him during the last year of his life.

"The day before he died of pneumonia, Keiffee said to the missionary sitting by his bedside, 'I believe on Jesus Christ and all my trust is in Him. I want my two boys saved from being brought up as Mohammedans.' Then he asked his wife to see to it that the boys were placed in a missionary school when old enough to leave her.

"Both of the boys died before the mother felt that she could let them go away from her. But on a considerable family circle of Mohammedans Keiffee's noble Christian qualities seemed to exercise a noteworthy influence. The common blind prejudice was to some extent broken down.

During sixteen years after Keiffee's death, the widow, her mother, a stern old Mohammedan woman of the Lofcha aristocracy, her elder sister, her brother, who later became a surgeon in the Turkish army, remained in cordial relations with their missionary friend.

"When at last the widow married again, her second husband, a prominent officer in the Turkish army, came to the missionary to thank him for taking care of his wife's little hoard of money, and in violation of Mohammedan social customs, assured him that whenever he should call at their house he could freely see and speak with his wife.

"The younger of Keiffee's sons died in early childhood. The older boy always called his missionary friend 'Uncle,' and treated him as a relative, running to him to tell of his triumphs at school, to talk over his future and perhaps to learn new ideas of right, truth and godliness.

"When this bright boy of fifteen lay dying, surely an echo of his father's faith vaguely sounded in his last words to his mother: 'Don't cry, mother, because I am going. If I should live to grow up, perhaps I might do some great wickedness. Though I leave you, you do not lose me, for some day you will come too.'"

A life like Keiffee's, spent among his own people, not only has influence in stimulating kindly feelings towards Christians. It is actually

a leaven. If it does no more, it does a great thing in extending the moral horizon of many.

All of those of whom mention has been made above have departed this life. One convert from Islam to Christianity, known to the writer, should be specifically mentioned. Rev. Hohnnes Avederanian, whose original name was Shukri, was a native of a village near Erzroum. He became a Christian nearly twenty-five years ago, chiefly through the study of the New Testament. He boldly confessed his new faith, was obliged to flee from his home, was baptized at Tiflis, studied in Sweden, was for five years a missionary in Kashgar, where he translated the New Testament into the vernacular of the people. He has laboured as missionary of the Dutch Orient Mission, under Dr. Lepsius' direction, since 1900, working in Bulgaria for Mohammedans, preaching and publishing books, notably an excellent translation into Turkish of "Pilgrim's Progress," also a monthly periodical and later a weekly paper. He is now in Potsdam, Germany.

The cases that have been mentioned except that of Hassan have been selected out of the number known to the writer through long personal acquaintance. These have been selected with the specific object of illustrating in various ways, as seen in the narratives, the principle enunciated and emphasized in this chapter.

The deeply interesting biography of Kamil, prepared by the late Rev. Dr. H. H. Jessup, and the many inspiring and instructive narratives given to the Christian public of Indian converts from Islam, all and alike, it is believed, illustrate the principle, which has the quality of an axiom, that converts from Islam should, if possible, remain as leaven among their own people.

XIV

THE MISSIONARY'S CREED

THE missionary to Mohammedans must have a creed. He must be a believer, not a doubter. He must know what he believes and why he believes it.

Specifically as was shown in Chapter I the chasm that separates Christian from Mohammedan does not consist in irreconcilable theological differences. They stand, if not on identical, yet on similar ground. They can even fraternize.

"Ehli-Kitab," possessor of a book, is a term of respect, even of fellowship which Mohammedans accord to both Jew and Christian. The profound respect which they pay to that which they accept as a communication of God to men furnishes a very practical bond of sympathy between Christian and Mohammedan.

This common ground should be firmly maintained throughout those discussions which will necessarily reveal the important differences that will emerge when we undertake to state clearly what we mean by divine revelation and inspiration.

Specifically, then, the missionary must hold a clearly defined doctrine concerning divine revelation and inspiration which does not repel an Oriental mind.

This does not mean that he must be a "traditionalist," pure and simple, or wage a polemic with "Higher Criticism." He may be, ought to be, a reverent higher critic in the best sense of that much abused term.

But from the start, and before he starts on his mission, he must take into account with whom he is to deal in the matter of the whole important doctrine which concerns man's relation to any communication from God.

Mohammedans hold a mechanical doctrine of inspiration. The words of the revelation are written in heaven on the Preserved Tablet and from time to time were handed down to Mohammed by the hand of the archangel Gabriel. Every letter has a divine meaning. An enthusiast once said to the writer, "Every letter has sixty—yes, sixty thousand meanings." Even such puerile nonsense must be handled tactfully, not treated offhand with contempt and scorn. If there is one thing in respect of religion that a Mohammedan is more sure of than anything else it is that God has made a revelation of His will to men in written form; and that the very form is sacred. This means that a revelation from God admits of no comparison with any human

writing. It will surprise some of our readers, probably, to be told that Mohammedans reverence our Bible *as a book*, more than *many Christians do*. It is sacrilege to put to base use even the paper on which words of the Old or New Testament have been printed, or to destroy it. The handling of the Bible by critics who rule out reverence, deny the supernatural, and treat the Book like any other relic of ancient literature is not only opposed to Mussulman tradition and conviction : it is abhorrent and utterly repellent to the Oriental mind.

Any missionary who holds the positions or makes the assumptions of the advanced German school, which treats all religions as evolutions out of man's religious nature, ruling out any supernatural element in the origin of the religion of Israel, or doubts the personal existence of Moses or of Abraham would find his position untenable among Mohammedans. So far from conferring any boon upon them, he will utterly repel them, *or* land them in a complete rejection of all divine revelation and of all religion.

We repeat that we are waging no war against reverent, scholarly treatment of the Bible, against accepting, in humility and fidelity to truth, what is proven. What we plead for is that a missionary to Mohammedans must hold to a Bible which, in a true and defensible sense, contains a *revelation from God*, a Book differing in kind of

inspiration from the best things in human, in national literature, ancient or modern.

Great changes have taken place in the Christian world in respect of *our grasp* of the doctrine of revelation and of inspiration, and further changes are possible and even probable.

But in the meantime let us not only hold and keep that which has been accepted and established, and avoid illogical assumptions, but be sure that our own method of holding and teaching the Biblical record is adapted to those whom we undertake to guide in their search after God and life eternal.

It is of supreme importance that missionaries to Mussulman lands should settle, once for all, what they will hold and stand by on these great subjects, that they occupy ground that will *hold them* when they present the Bible to Mohammedans as containing God's all-sufficient written word concerning salvation and eternal life.

The missionary's great message is, indeed, to proclaim Christ Himself, but he must trust to that Book whose very purpose—shall we not say *sole* purpose?—is to testify of Christ, to hold that wonderful Person before Mussulman eyes. Theological discussion will be barren of good results. But a loving and confident presentation of Christ Himself just as the Gospels reveal Him to us is ever effective beyond all argument.

This is not the place to discuss, on its merits,

the question which has recently come much under consideration in Christendom, viz., that of the Virgin Birth of Jesus the Christ. It would, however, seem to be the place to remark :

1. That the Virgin Birth is universally accepted as a fact by Mohammedans. 2. That *for them*, at least, the arguments against the Virgin Birth, if accepted, will certainly hold, to the extent of ruling out the acceptance of any form of "*written revelation*." 3. The acceptance of the postulates on which the denial of the Virgin Birth is based will lead *any Mussulman* to reject the claim of any Book to be or to contain a communication of God to men. *For him* the path he has then entered on leads rapidly to atheism, or at best to pure deism.

For a Christian of the West to be a herald of such an "Evangel"! Is it a service that any reader of these lines would wish to render to his Mohammedan brother?

As will be seen from what follows there exists a consensus of opinion on this subject among missionaries of experience in Mussulman countries.

"Mohammedans of my acquaintance know nothing of Biblical criticism. But modern methods of religious scholarship are utterly repugnant to them. They believe in a verbal theory of inspiration and have no room for any conception which would discredit it."—G. E. W.

"The effect of modern methods of criticism varies with different scholars. 1. There are those who wish to apply the same forms of criticism to the Koran. 2. There are those who regard it as evidence in favour of the Koranic contention that the Christian books are spurious or at least mutilated. 3. There are those whom it merely shocks."—D. S. M.

"The effect is bad. They use modern methods of Biblical criticism against Christianity and Christians."—J. A.

"When modern Biblical scholarship takes the form of destructive criticism it confirms the Mussulman in his claim that the Christian Scriptures are corrupted."—Pres. Alexander.

"The influence of modern methods of criticism is bad, for beyond doubt they know more about the criticism than they do about the Bible."—W. A. F.

"I have seen nothing to indicate the knowledge of modern Biblical scholarship. That some Mohammedans have an intelligent acquaintance with the Bible is evident. In a Papist district of our field is a Mullah, who is an earnest reader of the New Testament, and who has suffered persecution in consequence, although he protested that he was still a true Mussulman. A few years ago, in conversation with one of our preachers, he said, 'Peter, as the Catholics say, may have been a Papist. However that may be

it is evident that Paul was a Protestant.'"—E. M. McD.

"Nothing is known of modern Biblical scholarship. On principle, however, I try to prevent the impression that we look at the Bible in the same light as the Mohammedans look at the Koran."—W. A. S.

"Modern criticism confirms Mohammedans in their view that we have no inspired gospel, but only a tradition."—E. M. W.

"With the ignorant Mohammedan the effect of modern criticism is a boast that Christian teachers have overthrown Christianity and given it up. The thoughtful Mohammedan is perhaps more ready to read the book, and as he reads he sees that wherever the book came from it is a unique book."—T. B.

"So far as Biblical destructive criticism is known to Mohammedans, it is held to be complete evidence of the justice of their claim that the Bible has been falsified."—H. O. D.

"They, especially the Quadiani sect, use it as a weapon to attack Christianity, without considering the bearing of its principles upon Islam. The more advanced and thoughtful regard it as bringing both nearer to the level of a common deism."—H. U. W.

"Modern Biblical scholarship has not produced much effect upon the minds of the masses, as they believe in the verbal inspiration of the

Koran and think that abrogation and interpolation have affected the Bible, and in this they are confirmed by Christian critics. But there is a class of modern enlightened men who are inclined to try and apply the same methods to the Koran and purge out from it all such passages as cast reflection upon the life of Mohammed and some of the social principles of Islam such as divorce, polygamy, etc. But this class has little influence, as its members are limited."—A. S.

"The effect produced upon Mohammedans by modern Biblical scholarship is unfavourable if not disastrous. Mohammedans believe in the verbal inspiration of the Koran, and any criticism of the Bible by Christians is misunderstood and misinterpreted by them. They are led to think that Christians criticizing their Bible disbelieve their own religion. Let me give you an instance. When the tentative version of the revised Malayan New Testament was issued a foot-note was added to certain texts to the effect that these texts were missing in some Greek manuscripts. The Mohammedans soon detected this and used it in their controversies with missionaries and catechists as a weapon against the validity of the Christian Veda!"—W. B.

XV

THE VISION OF THE FUTURE

THE preceding pages will have been read in vain if the result be not to deepen the reader's sympathy with peoples whose very religion, elevated as it is in respect of theological doctrine, has yet held its devotees by bonds as of steel to a system and a cult, which on its ethical side, especially under the spell of its most illustrious example, makes well-nigh impossible the dominion of the spirit over the flesh.

The deeper the pit into which our brother has fallen, and the longer he has remained there, the more urgent the call for us to run to his rescue, the more patient and persistent should be our efforts.

Perchance he has found the pit wide and comfortable, and his companions very many. Moreover he deems it a task to climb out of the pit and reach full life and the upper air. Is our yearning then lessened to lift him out and help him to enjoy pure air and bright sunshine? Certainly that was not the case with our Father, with our Elder Brother, when, in the councils of

past eternity, a plan was put in execution for saving the human race from the bondage of sin and lifting human souls into communion with God, through a divine sacrifice immeasurably great, through *Love*, the Supreme Regnant Force in the whole moral universe of God.

The "evangelization of the world in this generation" may be a grand reveille. To carry our arrow to yonder hilltop we may take our aim at yon bright star. But the work we have to do, the work which, please God, we will do, is Christianization rather than evangelization, and it will not be finished in this generation or the next or the next. To proclaim the gospel message in ears wholly unprepared to take it in may sometimes do more harm than good. You have spoken "good words," you have scattered good seed. But upon human ears your message has impinged in the form of a hateful challenge. Your good seed has fallen on bare rock. You have thrown a line intended to rescue a drowning man. He thought you meant to strangle him with the cord. You and this brother of yours live in different worlds. You must find out *where he is, and go there*, in patient, loving sympathy.

It may take a generation, it will take more than one generation to convince Mussulman peoples that Christians have any religious boon to confer upon them. Shall we then hold back?

For shame! When Anglo-Saxons pursue schemes for pecuniary gain, for commerical expansion, even for reaching the North Pole, they do not stop because their enterprise will be difficult, will take years of time, will involve vast expense of money and even of human life.

Trace the history of the Panama Canal. That is a small affair compared with the turning back to God of a world that has wandered and lost its way.

The heroic effort of De Lesseps to connect the great oceans, begun in 1881, ended in dismal failure. Vast sums of money were spent. Thousands of lives were sacrificed in that deadly climate. De Lesseps himself died broken-hearted over the failure of his great scheme. Was that the end? No, a path must be opened for the world's commerce and the world's navies from ocean to ocean. The work is again taken in hand.

But the climate of the isthmus was so malarious that men died there like flies. Men will not stay there. Very well, we will make the climate salubrious. At any cost,—hundreds of millions of dollars,—no matter, the work shall be done. So declare the determined leaders of the world's most enterprising people. Years pass. International complications intervene. But the work is pressed forward against all obstacles, and soon the world's great merchant fleets and armoured

vessels will move from sea to sea as on a connecting river.

A quarter of a century ago a meeting of missionaries in Turkey was depressed by the magnitude and difficulties of the work in hand, and the slow progress it appeared to be making. Then the late Dr. E. E. Bliss rose and said: "Years ago I was, with my family, making the journey on horseback from Tocat to Sivas. It was the last day of the journey and the afternoon of Saturday. We were all weary with the rough roads, the heat, the sleepless nights in the khans. From the crest of a hill we caught sight of the city of Sivas in the distance and took courage. We descended into a valley; we ascended another hill, but we saw no city, only a scattered village or two on the hillside. We descended into another valley and rose to the top of another hill, but saw no human habitation. The sun had now declined far towards the west. Well-nigh exhausted, wondering if we had lost our way, we pressed on and reached another hilltop just as the sun set; when lo! there is the city not half an hour away, and the shouts of friends coming up the slope to meet us greeted our ears. Let us work on under such conditions as God's providence has imposed upon us, assured of reaching our goal in due time, however great may be the length and difficulties of the way."

The leading and controlling purpose of mis-

sionary endeavour in our day is not, as it was in the inception of foreign missions a century ago, to snatch a soul here and there as a brand from the burning. It is the enlightenment, the education, the uplifting of entire races of men, of all races of men by the power of *Christian* civilization, of Christian education, by the persistent use of all the forces and accessories of Christian philanthropy. The impetus and motive is found in our Lord's summing up of the second table of the law, "Thou shalt love thy neighbour as thyself." Through all effort runs the warm red blood of fraternal sympathy.

The Christian missionary to Mohammedans goes with no desire to make Occidentals of Orientals. He knows he has a great boon to bestow, the greatest boon ever given to man. But he tries to learn, although it will take him longer than it did to acquire his college and professional education,—he tries patiently to learn how to make the gospel message attractive and inviting to those who were born and have lived, like their ancestors for generations, in the conviction that the very last thing they will ever be persuaded to do is to accept the Christian religion.

Read the record, if you dare, of what "Christian" traders and ship captains have done in the islands of the Pacific, in Africa, in Chinese coast cities, in India; and then thank God that, mainly through what missionaries have done, those black

damning blots are now seldom cast on the Christian name in those lands.

As the years of the twentieth century increase, what Mohammedans know of Christians, whether officers of governments, civilians or travellers, will win them to ask, half unconsciously at first, "What is it that makes Christians more prosperous than we are? What makes them bring us physical healing, mental uplift, high moral example? What makes them face death and the future with a hopefulness and a joyousness that we do not feel? Is it not their religion?"

Cogent reasons have existed for 1,900 years to make Jews accept Jesus of Nazareth as their Messiah. Yet few have done so compared with those who have adhered to their ancestral faith. An ancestral religion grips men with tremendous power. Yet on the free soil of America many Jews seem almost persuaded to be Christians.

Wherever Mohammedans are coming in close contact with pure Christianity and pure Christian life their attitude towards Christianity and Christians is changing.

Once Mohammedans in Turkey thought Protestants people of no religion. They do not think so now. They are much more ready to say, "Oh, your religion is much like ours." In mission schools, hospitals, and press, they seek models for their own. A great and surprising change suddenly took place in Turkey in July,

1908. What caused it? Is it sufficient to say, "The march of civilization came that way"? Many are thinking, even when they hesitate to say it, "American missionary and especially American educational influence was the most powerful factor in the change on its moral side, and the moral uplift has been the most significant." Men have believed that right, in the long run, is might. Missionaries have not touched politics. But they have touched life in all its elements and forces. The missionary is not merely or chiefly a preacher. He is an educator, a formative and uplifting influence on the social order, a herald of righteousness, truth and peace, of Liberty, Justice, Equality, Fraternity. In an emissary to alien peoples, it is a victory of the godlike soul when he no longer hates any man however degraded but hates sin so intensely that any personal sacrifice is welcomed which can win a soul from its dominion. *To win a soul!* To convince the mind is nothing, if efforts stop there, if that is the sole result. "With the heart man believeth unto righteousness."

The writer here ventures on a bit of autobiography, which may, it is hoped, give emphasis to what is presented in this chapter.

In the evening of November 10, 1858, Rev. Secretary Treat, of revered and blessed memory, addressed the students of Andover Theological

Seminary,—there were one hundred and twenty of us then,—on the claims of the foreign missionary fields of the A. B. C. F. M. The duty and call of that service was already since the summer pressing on my mind. As I left the hall I knew that for me the decisive hour had struck. How far I walked, how long it was before I returned I do not at all remember, but before I slept the decision was made, never to be recalled, to give my life to Christian service in some foreign land.

What is the reason for my noting down here this crucial event of my own life? It is this. For nine consecutive years my life had been passed in academic, collegiate, theological halls. I knew little of the life of *men*. My motives for the decision made were these two of our Redeemer's commands, "Go disciple all nations," and "If ye love Me keep My commandments." Any yearning love for men of an alien race or any just appreciation of their need of the message I was charged to deliver I had not. I was ready to lay down my life for my Master: it was for His sake, not theirs, that I desired to offer them a cup of cold water.

The experience developed as the years have passed, the contact with men's spiritual needs, the spectacle of the groping of human souls in earthly fogs and darkness, the knowledge that these brothers of mine really have but one great

need, has broadened and deepened the motive to service. Their need, like my own, is to find and follow Jesus, to accept the service He offers, to possess that abundant life which He came to the world to bestow.

From this enlarged vision has grown a more powerful and more compelling motive to Christian service than any imperative of duty. And I desire to see every missionary go to his field led by the "love of Christ which constraineth," but also by that fraternal love and sympathy for men of whatever race and in whatever condition which will make his life a truly Christlike life.

In work for Mohammedans, perhaps more than for heathen races, we are in danger of being impatient over the paucity of results which can be put in statistical tables. Before this chronicle of tangible and reportable results becomes possible, to the extent the churches of the West are looking for it, the strong aversion, the hostility which Mohammedans have for centuries felt towards Christians must give way to friendliness, and the desire must be awakened widely among Mussulman peoples, to know what Christians of the West know, and to share in their material, mental and moral wealth.

Along that road must Mohammedans be patiently invited to walk. Will they not themselves see, as the years pass, that they can never share that robust morality, cannot possess the

character which alone accounts for the progress of Christian peoples, without accepting Christ, not as prophet along with Mohammed, but as Saviour and Redeemer for all men?

But let us be considerate towards devotees of a venerable ancestral faith. Let us not forget that Islam has a splendid history, going back to times when our ancestors were barbarians.

Let it be our aim and our hope to give the best things we possess to our brothers of Mussulman races. These are the things they need. For myself I care little that Mohammedans are learning from us how to build up armies and navies, or to live in greater material comfort, if that is all. I have no desire to see them join the mad rush after material gain and the power so derived. There is no road to heaven *that way*.

But in the art of scientific healing, in true education, in a wholesome periodical and permanent literature, based on God's revealed word, in the elevation of the social order, in every form of philanthropy and brotherhood, we have much that is beneficent to give, much which Mussulmans are ready to receive.

And then, not in a receding or distant, but in an approaching and near future, there will come, or our confidence in God's word and in Christ-like living is vain, acceptance by Mussulman peoples of Jesus Christ as their Redeemer and Reconciler with God.

The chasm between Christian and Mussulman will be closed when devotees of Islam shall discard the name Mohammedan, but retain the excellent name Muslim, and when their muezzins shall, in the call to worship, couple with that of the one God the name and office of the one Saviour of men: and when their ethical system, in theory and in life, shall be conformed to the teachings and the example of Jesus the Christ.

May God hasten the day.





TO THE BOSPHORUS
NOPLE

SUPPLEMENTARY CHAPTER

The Missionary of To-day

This chapter is nearly identical with the sixth lecture of a course delivered in November, 1911, at Union Theological Seminary, New York, and in December at Andover Seminary, Cambridge, Mass.

The first lecture of the course was on "The Present Outlook in the Nearer East," and does not find place in this book. The other four lectures were a part of what has been presented in the preceding chapters.

SUPPLEMENTARY CHAPTER

THE MISSIONARY OF TO-DAY

THE missionary ideal, the dynamic of foreign missionary work in our time, differs widely from that which started the missionary enterprise to alien peoples a century ago.

Indeed by expressions often used, one is led to regard the early and the modern missionary ideals as radically different in essence and in aim. If this view be correct then the modern ideal, when adopted, displaces and utterly discredits the old ideal. This is perhaps the tendency of modern thought. It is in *our* age that knowledge and wisdom were born. The claim is made not only in the world of matter, but also in that of spirit.

Others, while disclaiming the thorough application of the doctrine of evolution to the problems of the moral and spiritual world, yet trace the change in the conception of what missionary work among alien races is and ought to be, as a normal development from a narrower to a broader conception, from the individual to society, from the exclusive to the inclusive, from contentment with immediate though small results to expecta-

tions of larger though later results for the realization of which time, it may be long reaches of time are necessary.

In our effort to distinguish carefully and correctly the qualities of the earlier and the later missionary ideal, we shall arrive at a fruitful result, not by setting the two in antagonism the one to the other, but by recognizing qualities identical in both. The important differences will, in this way, appear all the more clearly.

It is hoped, moreover, that reference to personal experience as the years have passed, and the work has developed, will be taken as it is intended, viz., as the testimony of an eye-witness.

Before we consider the problem of the evolution of a modern missionary, along the main lines of missionary activity, we may well take note of certain somewhat radical changes which have taken place in the conception, throughout Christendom, of the true function and aim of all Christian service.

Fifty years ago the leading thought in preaching and Christian teaching, both at home and abroad, was the duty of so living in this world as to make a safe exit from it into a life of blessedness hereafter. Christian service had for its main object the stimulation of the desire of men to attain salvation through faith in Christ. All the good which this world can offer was put in contrast with the blessedness of heaven. Especially

in missionary work among alien peoples the Scriptural illustration was often used of "plucking a brand from the burning."

The present prevailing conception is markedly different. The Christian is bound to live here and now a Christlike life and to do all in his power to help others to lead Christlike lives. If a missionary to an alien people he cherishes the high purpose of bringing light and spiritual life to that people, of helping men to live more worthy of their manhood in the present world. He works to make the whole people better, more intelligent, more amenable to the demands of social purity and moral law, less narrow and self-centred, in their conception of the meaning of human life; and his appeal is ever to the unique life and teaching of Jesus Christ.

It is somewhat more than fifty years since I entered on work at Constantinople. The venerable Dr. Rufus Anderson was then chief secretary of the A. B. C. F. M. He had then recently, with Dr. A. C. Thompson, made a tour of visitation to the Board's missions in India and in Turkey. The chief object and result of that visit was to emphasize the importance of evangelistic as compared with educational work, and to limit materially the educational work already undertaken. The year following my own entrance upon missionary work, in a letter to the mission with which I was connected, Dr. Anderson de-

sired to curb the professional zeal of Dr. S. H. West, the first really able American surgeon sent as missionary to Turkey, and reminded him and the mission that Dr. West's chief object and occupation should be "soul saving." It was long years after that time that the healing of disease assumed the importance it is now universally recognized as holding in missionary work. The frequent long journeys of the physicians of those days and of the missionary pioneers were full of both hardship and peril. Robberies were familiar experiences. Mr. Dunmore, a man who knew not the meaning of fear, was in the habit of travelling quite alone and unarmed, with only his small saddle-bags on his horse. One day two heavily armed Kurds stopped and robbed him. The amount of money or anything of value that they found on him was so small that they grew furious, and declared, "We'll kill you." "Well, that you can," said Mr. Dunmore. "But I came to your country from very far away to preach the Gospel to just such men as you. Give me half an hour and then kill me. This is our way," said he, pulling his Turkish Testament from his pocket. "First we pray;" then he prayed. "Now we read," and he read "Fear not them that kill the body, but fear Him who can destroy both soul and body in hell." Even before he began to preach his sermon the robbers made him a profound salutation, restored what they

had taken and left, assured that they had fallen in with a saint.

The modern missionary knows that if his mission is to result in the saving of human souls from the power and dominion of sin it must be his endeavour to obey very exactly his Master's last command, viz., to induce those to whom he goes to become disciples of Jesus, the Christ. The means he will make use of to accomplish this are manifold, but always and everywhere the teaching of Jesus, as illustrated and illuminated in his life, is the impelling and controlling force.

In comparing the ideal of the missionary of to-day with that of his predecessors, we need for the most part go no further back than the middle of the last century. We shall make the comparison under four aspects, and in some of these aspects we glance back a full century.

I. THE MISSIONARY IN HIS RELATION TO GOVERNMENTS

In the relation of the missionary to his own government there has been no change from the first till now. The American missionary has never sustained any relation to his own government *as a missionary*. His relation has been and is simply that of an American citizen residing abroad, often in countries where he, in common with other foreign residents, has enjoyed under treaty obligations the rights conferred by the

law of extritoriality. That is, the American citizen is, in his own house, constructively on American soil. His domicile is inviolable, cannot be entered by a government officer except at his invitation, and he is not subject to arrest anywhere except by order of his own consul. So far the position of the first American missionaries in Turkey is identical with that of the missionary of to-day. So in China, and yet this patent fact has been misconceived and publicly misrepresented by prominent organs of the American press till very recently.

It is but seven years since a leading editorial in the New York *Times* entitled "The Embattled Missionary" contended that the United States government should not be asked to lend the aid of its men-of-war in favour of a missionary propaganda! The *Times* was fighting a man of straw, and when a missionary on furlough interviewed the editor and informed him from personal knowledge that there was no basis in fact for the statements made in his article, the editor asked for a brief statement in writing from the missionary. When the statement was received, he published instead a long letter from a correspondent of tenor similar to his own editorial, although the correspondent confessed that he had no personal knowledge of the facts. Those facts were simply that the American Consul-General at Beirut, and the United States Ambassador at Constantinople,

in a time of excitement and danger in Turkey, asked for a United States war vessel to be sent into Turkish waters for the protection of the lives and property of American citizens. The value of the property of Americans in Turkey, in recent years, has risen to many millions of dollars. It was United States government representatives, not missionaries, who asked for the war vessels.

In the relation of the missionary to the government of the country in which he works the years have brought radical changes. In the beginning of the modern missionary enterprise the herald of the Gospel of Christ was welcomed nowhere. Even his own countrymen, traders in foreign lands, seamen visiting alien ports and Pacific Islands, were the missionaries' bitterest enemies. He found no protection even in India under the British flag. If we go back only half a century we find China closed against missionaries, except little quarters of half a dozen coast cities. Japan and Korea were hermetically sealed. Central Africa was as unknown as the planet Mars.

The missionary is now eagerly welcomed in Japan and Korea and is safe under Japanese law. The change has been less rapid in China. It is only a little more than a decade since the great massacre of foreign and native Christians took place in that empire. To-day not only is there an open door for the missionaries in all China, but that sober and ancient people are eager to

possess the benefits which Christian civilization and education offer them.

Let us trace in more detail the changes that have taken place in Turkey in the relation of the missionary to the government of the land.

In the early forties the little group of American missionaries were threatened with expulsion from Turkey. This movement was not spontaneous on the part of the Turkish government, but was forced by the Ambassador of Russia and the Armenian and Greek Patriarchs. The American Minister, Commodore Porter, told the missionaries he could no longer protect them in the country. "Do you order us to leave?" they asked. "No," he replied; "my duty does not require me to order you to leave, but if you stay you do so at your own risk." "Then we stay," they said. Before the government was able to execute its threat new intrigues, which the Turkish capital never lacks, absorbed the attention of the Turkish officials and the American missionaries were forgotten. From that time on, for many years, until 1864, the little groups of missionaries working among non-Mussulmans were either looked upon as a negligible quantity, or as perhaps a useful if very small element, in the affairs of the empire.

An incident which took place during the critical time above referred to is worth mention. Dr. Schauffler with one of his colleagues had an

interview with the Russian Ambassador in which His Excellency declared, "My Imperial Master, the Czar of all the Russias, will never permit American missionaries to establish themselves in Turkey." Dr. Schaufler replied, "My royal Master will never consult the Czar of all the Russias on the question upon what lands He shall plant His foot."

In the years immediately following the Crimean war missionaries enjoyed a freedom under the Turkish government which was not paralleled either in the previous or the following years, till the re-proclamation of a Constitution in 1908. The immediate occasion of the suspicious and hostile attitude adopted in 1864, which became greatly accentuated under the rule of Abdul Hamid II, was the issue in Turkish of controversial literature by English missionaries. The American missionaries, however, have always adopted the policy, or rather worked in accord with the principle, of strict observance of treaties existing between their own and the Ottoman government, according to which any attack upon the state religion was unlawful. In this way their work for non-Mussulmans and their issue of the Bible for Mussulmans went prosperously on quite through the despotic reign of Abdul Hamid, even under the eyes of his infamous system of secret espionage.

About eighteen years ago events occurred in

Asia Minor which from that time to this have made the American missionaries the observed of all observers in government circles.

For very many years the Russian Ambassador at Constantinople has known more accurately what was going on in all parts of the Turkish Empire than the high officials of the Ottoman government have known. This was notably true during the times when Ignatieff and Nelidoff were the representatives of the Czar at the Sublime Porte. One of their official duties was to obstruct and limit, as far as possible, the work of the American missionaries. So when, in connection with the events of 1893-1896, the missionaries were accused by the Turks—falsely accused, as they were subsequently forced to acknowledge—of fomenting sedition, Count Nelidoff said to the Grand Vezir, "Why don't you send these American missionaries out of the country?" This was early in the year 1897. In March of that year Abdul Hamid issued an edict for the expulsion of all American missionaries, and one man was actually sent under guard from his station in the far interior to the coast at Alexandretta. There he was, at the insistent demand of Mr. Riddle, then United States Chargé d'Affaires, backed by Sir Philip Currie, British Ambassador, delivered over to the American Consul, and by him sent to Mr. Riddle at Constantinople. Further steps

towards carrying into execution the decree of expulsion were taken, but were effectually arrested by the knowledge at the Porte and at the palace that they had to reckon with the British as well as with the United States government in any attempt to carry out this nefarious scheme. It was characteristic of Turkish diplomacy that, on the return to his post of Minister Terrell, the Turks strenuously denied that such a decree was ever issued and he accepted their denial. I took pains, some time afterwards, to verify the statements above made by an interview with the keeper of the Archives of the British Embassy.

In reference to the relation of the missionaries to the Ottoman government, it is important to add that their relations with local officials in the cities where they reside have generally been friendly, and that they have, in the great majority of cases of difficulty that have arisen, themselves amicably settled matters directly with the local officers, instead of troubling their own government representatives with them.¹

¹ Had American missionaries been in closer touch with high officers of the Ottoman government the last two years, the deplorable mistake of using force, in the place of conciliatory methods to restore normal order in Albania, might not have been made. It was that mistake which cooled the sympathy of Europe with the Turks, and Italy seized her opportunity, long waited for, suddenly to cross the Mediterranean and appropriate the possessions of the Turks in North Africa, co-signatory though she was with Turkey to the Hague treaty.

II. THE MISSIONARY AS PHILANTHROPIST

This covers relief work and medical work. The early missionaries were as true philanthropists as those of later days, but the *scope* of philanthropic work has immensely broadened in all Eastern lands during the last score of years. Both in the regular and uninterrupted work of scientific healing, and in the emergency work of relief in times of famine, pestilence and massacre,—work which has thrown upon missionaries the care for years of thousands of orphans,—the separating barriers of race, caste or religion, have been overstepped or swept away. It is the appeal of human need which has met quick and ample response from all Christian lands, and the missionaries have been the almoners. The telegraph wires running through Europe and to America carried in November, 1895, the message: "We need \$1,000,000 for relief for Armenians," and before the year 1896 ended that sum and more passed through the hands of the American Board's treasurer at Constantinople, and was applied to the relief of the distressed

And is there "rain enough in the sweet heavens" to wash away the stain on Italy's fair fame made deep and black by ruthless massacre?

The missionary endures no suffering greater than that of facing human anguish he is powerless to prevent. It would sometimes crush him if he could not apply to others the balm of sympathy and of healing.

and to the support of massacre orphans. Almost the whole missionary force was employed for months in the distribution of this relief. The massacre of 1909, more limited geographically, but even more horrible in some of its developments, subjected the missionaries labouring in those provinces south of the Taurus range of mountains to a strain perilously severe. Two missionaries were slain at Adana. But what thousands of lives have been saved! What rebirth of hope and courage has resulted in a virile but long oppressed race!

In the great famines in India it has been the missionaries, living in close contact with the people and working in harmony with the government of India, who have made possible the just and effective distribution of the vast sums sent from Christendom for relief.

The establishment of dispensaries and hospitals by missionaries in Eastern lands in recent years has been a still more impressive demonstration of practical Christianity in its working among Oriental peoples. By day and by night, and year after year these institutions are telling to millions of men, women, children of every race, every faith, every rank in life, telling by silent and loving ministries, how God loves men, how Jesus Christ came, and in the person of His followers still comes to save the suffering and the lost.

An incident from my own experience will show how this work of healing *grows* upon our hands. Twenty years ago I was in charge, for two or three years, of the newly established Anatolia College. The room over the director's office was our hospital, for which, though knowing next to nothing of medicine, I was solely responsible. There were three beds for boys who might be ill, and a fourth for a pupil who knew nothing of medicine, as nurse! A fairly competent doctor lived in the city, who was called to any serious case, but lost at least two cases, by his own subsequent confession, by neglect. There was the acorn. We will now turn to the latest report of the Anatolia College Hospital and see into what a sturdy oak that acorn has developed. Essentially the same story of growth is told to-day from all Eastern lands.

In-patients in the year ending June, 1911			
(medical, 218, surgical, 560)	-	-	778.
Out-patients	-	-	4,005.

The foundations are already laid for a permanent building on modern hospital plans, on a splendid site contiguous to Anatolia College, in place of the temporary structures hitherto occupied on the college campus.

III. THE MISSIONARY AS AN EDUCATOR

That which most strikes a visitor from Western lands to missionary fields in the East is the edu-

cational institutions which have been established and which have shown a phenomenal growth in those lands within the past forty years. The issue of the Bible and the simpler forms of Christian literature from missionary presses long antedated the establishment of any worthy system of schools. Schools were started at the beginning but they were necessarily very small, although wholly eleemosynary. There existed no appetite for education among Oriental peoples. Pupils had to be won. The desire for knowledge had to be created. It was a slow, sometimes a baffling process. It was then useless even to propose to receive girls into any but the most primary school. But as years passed the desire was developed. How the transition was made from the old eleemosynary system, from the exclusive system which received into what may, by courtesy, be called high schools and theological seminaries, only those who were regarded as candidates for some form of ministerial service, to the present well developed system of general education, may best appear from an account of the evolution of Anatolia College.

The educational work of American missionaries in the Ottoman Empire has been a normal development, a vital growth, not a series of breaks and *de novo* beginnings.

Seventeen years ago I took up my residence in a house on the Bosphorus, to which is attached a

little garden. In that garden was a tiny Norway pine, as large as my wrist, of a man's height, tied to a post to keep it straight. It is now a foot in diameter, and fifty feet high, as straight as an arrow, its branches extending over 900 square feet of surface, all dependencies long since outgrown. It is, however, the same tree that I cared for years ago.

The genesis of Anatolia College is given in some detail not because it was the first of the colleges which came into being in Turkey in the course of the emergence of the modern missionary ideal and its illustration in practice, but because it illustrates with special clearness the change from the old to the new, and shows how the new grew out of the old, and also because the whole movement was a vital part of my own missionary experience.

Thirty years ago the missionaries of the A. B. C. F. M. resident at Marsovan, viz., Messrs. J. F. Smith, Edward Riggs, C. C. Tracy and myself, had been conducting an institution of the old type for fifteen years. The course took young men from the common school, gave them two years of science and language study, and two years of theological and Biblical and homiletical instruction, and so inducted them into a semi-educated Christian ministry. There were eight months of study, and four months of evangelistic or teaching work each year. All pupils were pledged to

give themselves to the work of the ministry. No tuition was demanded. Board was provided. Work in vacation supplied the young men with money for clothing and other expenses. One thing this system did accomplish. It widely stimulated a desire among young men for education. Indeed many young men persuaded their teachers and themselves that they wished to "enter the ministry," when their course of study was finished. Experience proved that a very short period of service as preachers or teachers sufficed to ease their consciences of the duty to which they had pledged themselves. Now observe that the very men who were working a system that required radical change, working under conditions wholly unfamiliar to the men of this generation, were the men who inaugurated the new era. Our experience convinced us that the old system had serious defects which called insistently for a remedy. (1) A course of study of four short years between the common school and entrance on the Christian ministry was far too short. (2) To accept as pupils only those pledged to ministerial service was an injury at once to the pupils received and to promising youth thus excluded from all opportunities of study beyond the most primary, simply because they were not to become members of the clerical profession. (3) A greater defect of the old system became more and more apparent in the fact

that, throughout the course, that is, in the preparatory as well as in the theological period of study, not only was instruction gratuitous, but board and lodging were provided and employment was furnished in the long vacation sufficient to cover other expenses of the pupils. There were cases where we saw that we were paying a premium on hypocrisy.

It was in September, 1882, after long consideration of the plan, that we decided, with consent obtained from our Mission and the officers of our Board at Boston, to separate our theological from our preparatory department, and to start a high school, receiving into the high school as pupils, without demanding pledges for future ministerial service, such suitable candidates as would provide for their own board, lodging and other expenses, and pay a small yearly tuition fee. We did this in the face of many strong remonstrances from respected colleagues in the Mission and other friends in Asia Minor. The consent of the Mission to the "experiment" was given under reserve. Some said "You will fail. The people will not send their boys to school and both board them and pay a tuition fee."

But we ventured. We fitted up a room thirty by eighteen feet in the basement of our theological building, put in a table and a few rude desks, and employed as teacher one of our own best pupils, just graduated from the seminary. He is

now Professor of Mathematics in the college into which that little seed plant grew. He is a post-graduate and Doctor of Philosophy of Carleton College.

Our little boat was now launched. Would it float? Would it breast wind and storm? Six Armenian boys appeared on the opening day. That number grew to twenty by the end of the first year, to forty-two by the end of the second year. Then our native friends came around us and begged us to make the high school a college. "We can easily *call* it a college," we replied, "but to make it an institution worthy of the name of college is a task too great for *us* and for the means we are able to secure." However, two years later, in September, 1886, our school took the name of Anatolia College, with a four years' college course, and three years' preparatory; the seminary, with a three years' course, remaining a separate institution.

To give a little idea what the transition from the old to the new system involved, three facts may well be stated. First, means had to be found to send men selected to become heads of departments of instruction to Europe or America for some years of post graduate study. Second, during those early years, the missionaries themselves were obliged to add to the work with which their hands seemed already full the giving of class instruction in almost every branch of the

curriculum. Third, knowing that to the northward and the southward there was a very large Greek population, we advertised our readiness to receive Greek pupils. Able men laughed at us. "Marsovan is in no sense a Greek centre, has scarcely a score of Greek houses, is out of the path of travel, not near the coast, only a third rate city, chiefly famous for its donkeys," they said. Thus plenty of cold water douches were administered to us.

These were the beginnings. Now each department of instruction, except in foreign languages, has its competent native head. The duties which fell upon the head of the college the first seven years are now shared by seven persons. The little college, new born in 1886, is now an institution differing little from one of the colleges of this country, and if we take the girls' boarding-school in the same city into our account, it differs little from one of the co-educational colleges of our Middle West, except that instead of co-education, we have parallel education.

As to the result in respect of Greek pupils, they now outnumber those of any other nationality in the college, and the Greeks on the missionary compound, including the Greek pupils and teachers in college and girls' boarding-school, number about 250.

The following is taken from the last catalogue of the double institution.

THE COLLEGE

Students in the four college classes	68
“ “ “ “ preparatory “	189
	257

Greeks 136 ; Armenians 93 ; Russians 10 ; others 18, from 13 provinces and 4 foreign countries.

THE GIRLS' SCHOOL

Students in the four college classes	45
“ “ “ “ preparatory department	173
	218

Armenians 139 ; Greeks 78.

Before the revolution the number of Armenians in college was nearly a hundred more. The older Armenian students to a large extent have come to America or have entered government or other business service in Turkey.

The library building of the college is now in process of erection by the alumni. There are *no* rich men among them. This fact illustrates the hold which the college has upon its constituency.¹

The evolution of Anatolia College is simply an example of what has taken place in recent years in all parts of the vast field of foreign missionary work. There are ten similar colleges now estab-

¹ The influence of Robert College, great as it is at the capital and in European Turkey and Bulgaria, is far less in Asia Minor than that of the colleges located in Asia Minor.

lished in the Ottoman Empire alone, all full to their utmost capacity of the boys and girls who are the hope of their people and of their new-born fatherland. The same story is told by others, of the growth and expansion of Christian educational work in India, in Egypt, in China, in Japan, in Southern and Central Africa.

In the year 1889, in telling of the young college which it was my privilege to assist in founding, Anatolia College, in the enthusiasm of a public address, I made a declaration, wholly unpremeditated, and which I do not recollect ever repeating, viz., "Anatolia College is in its infancy. It faces the future with hope and courage. Its foundation is firmer, has more promise of permanence than has the throne of the Calif Sultan."

Compare the two to-day. The present condition of the college has been given. The despot then sitting on the Ottoman throne and clothed with the authority of the successor of Mohammed is now a dishonoured prisoner at Salonika.

It will be seen from what has already been said that I believe in evolution as extending far beyond the limit of things material. One cannot witness the changes in education, in a press now untrammelled, in scientific healing, in society, in government, which have taken place in Turkey during the last score of years without believing profoundly in the possible and actual mental,

moral, social development of Oriental races. With all this development the American missionary holds the closest relation, has open before him the best possible sphere of influence.

But this is not all; it is not the most important feature of his work. It is not sufficient that he be a philanthropist and an educator. The most important part of his mission we are yet to consider, viz.,

IV. THE MISSIONARY AS A HERALD

This duty is twofold. The missionary places in the hands of the people to whom he goes God's written message to mankind in their own vernacular, and he proclaims that message, viva voce, all his life long. Thousands of missionary lives have been spent in translating, revising and re-revising the book of divine revelation till the highest degree of accuracy and perspicuity has been attained. The work is almost done. A very small portion of the human race is now left unable to read God's message of salvation, the great evangel of Jesus the Christ, in the tongue with which they were born. Millions of copies of that message are distributed in Oriental languages every year.

This is the message, and the missionary is the herald. He proclaims that message, with the living voice, and by the power of his life, to the famishing souls among whom he lives. Before

all and through all and crowning all he is a herald from God to men. He is a prophet in the true meaning of that word. He is God's messenger: he is Christ's apostle. The very heart and core of his mission is here. It is this and this alone which constitutes the uniqueness of the service he is called to render. Here, preëminently here, is the decisive test of success or failure. True, the missionary is the representative of the churches that ordain and send him forth. He is, in an important sense, responsible to the missionary society under whose auspices and orders he serves. But more essential than all that is the fact that he goes from home and native country, as truly now as the early missionaries went, at the call of Him who bade His disciples preach His Gospel everywhere, teach men what He has taught them, make men His disciples, and that till all men shall know and follow Him.

Say all you will of the importance of the missionary's thorough equipment for his work before he sets forth, in respect of physical health and vigour, mental gifts and intellectual training and acquirement. Emphasize as you may the value of his work as representative of the best in Christian civilization, his work as educator of those who are newly emerging from profound, age-long ignorance, his work as philanthropist among those always sunk in poverty, those often

overwhelmed by dire misfortune, by famine, by plague, those left homeless, naked, starving, helpless, reduced to utter despair amid the devastation following ruthless massacre. You cannot exaggerate the importance of all this work. But first and last and all the time, more, far more in times of hopelessness and distress, the missionary is God's herald of hope, of paternal love. His voice and his life is a clarion call to that manly endurance and struggle which wins the noblest victory from the most crushing defeat.

Amid the wandering, the groping, the moral catastrophes of human life the missionary goes bearing the compass, the lamp, the salvage apparatus of Christ's Gospel. He goes direct from the Master, as Peter and John and Paul went. He has one story to relate, one message to bring, one boon to offer. Considered under this aspect of his mission, he is indifferent alike to democracy and monarchy in the state, to episcopacy and to congregationalism in the church, to Oriental or Occidental dress, salutations, habitations.

Physical and moral purity, loyalty to God as King and Father, fidelity in service to men as brothers, all this is part and parcel of his equipment as God's herald, as Christ's messenger. In spirit, if not literally, he will go forth as the apostles went during their life with Jesus, without scrip or supply of gold or silver or apparel, not stopping

by the way to make and receive elaborate salutations. He will go as Elijah went, as Isaiah went, as Paul went carrying and delivering God's message. He must be fired and always aglow with the enthusiasm which this mission inspires. Isaiah saw the Lord in the temple. His glory filled the temple. The cherubim were His servants. All the hosts of heaven with the saints on earth worshipped Him. The live coal from the altar touched Isaiah's lips, and *then, then* to the question, "Who will go for us?" the newly anointed prophet answered, "Send me."

A conviction and experience like this furnishes to the missionary something more and better than the glow of youthful enthusiasm with which he set out on his life-work. It is his support and his stimulus in those early years after the very first, when he is brought face to face with limitations and complex and perhaps baffling conditions, the significance of which it was impossible for him to grasp when he set out.

It will be his staff and consolation when advancing years and diminishing strength, with perhaps greater alacrity and clarity of spiritual vision, tell him how far short he has fallen of the realization of his early hopes. At the same time he has increasing joy in the knowledge that institutions he has helped to establish and influences he has fostered have immortal life. He is surrounded by groups of workers, preachers,

teachers, leaders in business and society, old pupils of his own, it may be, whose power of precious and permanent influence upon their countrymen is greater than his own—a foreigner's—influence could ever be, and he gladly sings the *Nunc Dimittis*.

Taking a long glance backward and at the same time a long look forward, one feels the thrill of the stupendous march of the kingdom of God in the history of our race. How potent are the apostle's words, a ringing challenge alike to those who would oppose and those who would serve the cause of God in our world: "You can do nothing against the truth but for the truth."

Go into one of the great ship-building yards of our day. See how the holes are made in the thick steel plates. Is there any pounding, any noise, any expending of human strength, any measurable time required to make those holes? No! the finger of the machine cuts the hole through the steel as you might press your finger through a piece of soft putty. Moral forces are working just like that. They are everywhere, and, early or late, they are everlastingly regnant. They are regnant in national and international affairs, in the world of business, not yet, alas, in society and the world of fashion, but elsewhere their power is increasing day by day.

Throw your own moral and spiritual force in

the conflict before you in undoubting reliance on the vitality of these forces. Victory awaits every contestant in life's battle who puts his unwavering trust in God and in those spiritual forces that partake of His life. General Sherman did not, with mortal eye, see the swift-footed Victory at his bridle rein, but with immortal vision he did see her in the distance and hastened on to the great coronation.

I congratulate you, young soldiers of Christ, on the age in which you live, on the arena where you are to struggle, and at the last when your day is over, where, please God, you are to be crowned.

You may work in your own country, in the use of your own mother tongue, or you may go into some part of the immensely wide field outside your native land and tell the glad tidings to alien peoples in a language now new to you, though ages old.

It is the ceaseless, the insistent, the compelling cry of the newly awakening, the countless millions of India, of China, of Africa, which is bound to move the youth of Christendom to-day as the fiery eloquence of Saint Bernard of Clairvaux moved the youth of Central Europe to engage in the second Crusade; as the call of the beloved President Lincoln moved our youth of fifty years ago to rally to the defense of liberty and union in our fatherland.

“Blessed are the feet of him who proclaims the glad tidings, who publishes salvation.” There is no better service that human souls can render in this or any world.

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